November, 1931

UNITY

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

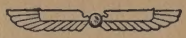
15¢

The Soul's East Window

By Darragh Aldrich

What Do We Really Own?

By Thomas L. Masson



HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

The rich harvest of heaven fills me and thrills me with its harmony and health

---

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

The rich harvest of heaven pours its bounty out upon me in never ending prosperity

---

These statements are to be used from November 20 to December 19

For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
GEORGE E. CARPENTER, *Associate Editor*

VOL. 75 KANSAS CITY, MO., NOVEMBER, 1931 No. 5

CONTENTS

The Soul's East Window, *by Darragh Aldrich* ... 2
The Spirit and the Day, *by E. C. W.* 11
Eating and Drinking, *by Charles Fillmore* 12
The Grateful Heart, *by Minola Maddy* 19
What Do We Really Own, *by Thomas L. Masson* ..24
Cross Your Jordan, *by Alice Eldridge Renner* ..31
Effective Prayer, *by Harry Noyes Pratt*.....35
The Adventure of Believing, *by Sonya Max* 42
Omniscience, *by Frances W. Foulks* 46
Sunday Lessons 48
The Grateful Heart (Song) 65
The Child to Be, *by Zelia M. Walters* 66
Silent Unity 69
The Harvest of Wheat 70
Prayers Answered 72
Help from Silent Unity 79
Self-investment 83
The Father's Business 84
The Purpose of Unity 85

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

15 cents a copy; $1.50 a year

The Soul's East Window

By DARRAGH ALDRICH

"SOMETIMES there come through the 'soul's east window of divine surprise'—at least to some of us—inrushes, incursions, of larger life and power." Thus Rufus M. Jones, the great Quaker mystic, beautifully states a fact that is very familiar to those who are accustomed to meditation.

It is an experience, however, that they are all hesitant to describe. In fact, it is usually kept a precious secret. Not that the mystic values it lightly. Rather it is a sort of spiritual modesty that holds him back, a feeling that he cannot unveil this deeper self—this real self—except to those who have learned enough of the language in which he speaks to understand. The pearls of heavenly glimpses must not be cast before those who will trample them to earth with ignorant grunts as they press on toward the trough of physical sensation.

It is no marvel that the mystic seldom tries to make himself generally understood. Words and phrases are totally inadequate mediums for his expression. They may hint at the reality, but they fail as utterly in giving a notion of the experience itself as they would fail in describing light and its effects to one who was blind from birth. If one has had the experience of light, it does not need to be described.

In the days of early Christianity, it behooved the followers of the Way, as they were generally called, to keep secret the fact that they were of this strange spiritual cult, because of the persecutions. Yet when one of them had an intuitive feeling that he was in the presence of one of his own faith, he casually drew the outline of a fish*—possibly on the sand as he talked.

*The Greek word for "fish"—"*ichthus*"—was spelled by the initials of the Greek words for "Jesus Christ, Son of God, Savior."

If the eyes of the other brightened at this mystic symbol, and shyly he too drew a fish, they gripped each other's hands in secret ecstasy. If they were in a group of unbelievers, they might steal away to some quiet place unnoticed, where they could talk over the wonder of the new message. Or it might be that they must remain in the group and mingle with it. Yet the sense of that other's presence near by illumined each petty task—even though it might be the menial duty of a slave.

CENTURIES have passed—yet something very like this is happening in our world today. In this second quarter of the twentieth century, orthodox Christianity is—like the worship of the gods in the time of the Cæsars—the "state religion." It touches one's sense of humor a bit to read in the writers of those days the complaints that religion was failing in its power—that the oracles were mere babblings of unscientific priests or vestals who pretended to their faith because it afforded them a living. It sounds so painfully like the wails of our modern saturnine scribes!

Yet in the midst of that cynical, sensuous, pseudo-intellectual world which refused belief in anything that could not be apprehended by the five senses or that did not square with its ridiculous interpretation of the laws of the universe, there flourished this strange, gripping cult called the Way. Flourished all the more richly, perhaps, because of the need for thrusting strong roots deep down in secret, and looking within rather than without for sustenance. It was a queer sort of thing, the philosophers—who knew all the orthodox wisdom in the world—admitted, as they talked it over. Here was a group of mere nobodies who healed the sick, cleansed lepers, transformed the lives of criminal slaves, and brought ineffable beauty and light and sweetness into the faces of those whom they had been accustomed to see slinking about the streets and the forum. But—was it any wonder that most of those who heard of their miracles disbelieved

in them? That even those who saw them take place felt that there was some trick about it and that a sudden black magic had blinded their minds to the "real facts"?

Only those knew better who forgathered for thrilling exchange of thought and experience in the catacombs. Only those knew better who felt within themselves vast reaches that swept them into eternal streams of life and realized that through the deep all-power of the Spirit these things were done. Only those who carelessly drew the outline of a fish and saw a companion's eyes flash with swift and secret understanding knew that no "real fact" of existence was so surcharged with life and Truth as this inner reality.

EVEN as the beginnings of Christianity were mystic, so the deep heart of this Christ faith will always be mystic. However practical are the results of its teachings, however "reasonable" its lofty ethic, at the heart of it will always be experiences that do not square with the autocratic evidence of the senses —experiences that somehow escape classification by cold reason in the seen-heard-tasted-smelled-and-felt columns to be summed up. There is ever a thrill of the larger life for those who keep their eyes expectantly turned toward the east window—a clear sense of a deeper life that thrusts beneath and a mounting life that transcends all that we can ever "know."

It was a mystic who wrote (and all mystics confirm his words):

"Ah, but a man's reach shall exceed his grasp,
Or what's heaven for?"

But when it comes to expression in words, it is only our "grasp" that, somehow, we can make quite clear. The perfect expression of that sublime "reach" is beyond our power of translation into language symbols. We do the best that we can, and still the vital essence of the phenomenon—the particular quality of living-

ness that makes it stand out from all other occurrences—eludes us when we try to tell of it.

DESPITE all this, however, probably not one of those who have tried to define—even haltingly—some precious inner experience has ever missed the delight of discovering an understanding flash in the eyes of some one of his listeners. Often the gleam will flash out from the most unexpected quarter! It may come from one who would be the very last to be suspected of giving heed to things of spiritual significance. From a person whose outer life seems joyously irresponsible. Or from one whose profession naturally inclines him to regard only the hard facts of material science. Or from a business man whose daylong dealings in the commercial world seem to occupy the whole of his consciousness. But when, casually enough, the sign of the fish is made—or, to speak less figuratively, when some one lets fall a word of inner belief, a phrase that indicates him a student of deep spiritual Truth—or when some little act of brotherhood is performed that springs from an inner sense of the oneness of us all and our togetherness with God, there will be eyes that flash with understanding. Hand grips hand in swift joy at finding another follower of the Way. The power of Spirit over flesh has grown in that brief acknowledgment. For an instant two or three were gathered together in His name—and He was in the midst of them.

IN CONNECTION with one of my activities, I have the responsibility of arranging a weekly program for a business women's club. The fact that the speakers must give their services gratuitously seems, unfortunately, to make this task doubly difficult. Yet we had managed—despite this handicap—to cover the cultural ground pretty adequately with representative men and women speakers. None of them had touched in any way upon religion. It was not expected of

them; and, in fact, it was felt that any religious reference might bring some resentment, for in the club was represented practically every belief from Catholicism to agnosticism.

None the less, I determined upon a hazardous experiment. I had been recently impressed very deeply by hearing, from the lips of a charming woman whose spiritual depths were attested by a beautiful, unselfish life, a most amazing story of her recent trip in foreign countries. Accustomed though she was to meet the ordinary exigencies of traveling abroad, there arose certain unforeseen conditions beyond any possible control on her part that seemed inevitably to point to a tragic end. The terror of her responsibility in such a situation overwhelmed her, for she was accountable not only for herself but for others in her charge. Yet at each crisis—and there seemed to be a series of them—she left the outcome "lovingly in the hands of the Father," and each condition was overcome in seemingly the simplest and most natural way in the world. Yet it required a series of the most remarkable coincidences to bring about that seeming naturalness of happy conclusion! It was one of the most thrilling evidences of the Father's constant and watchful care over His children that I had ever heard. And I asked her to tell it to this group of business women as simply and directly as she had told it to me. She consented a little shyly, for she knew none of them, and it was an intimate revelation of herself and of her stanch, unswerving belief that God never fails.

Personally, I am ashamed to say, I had to work against a persistent fear that her story might be received with courteously concealed mockery. The young business woman of today is far from being a sentimentalist! I watched their faces as the simple, direct, and very dramatic story was given in a quietly unemotional voice. The speaker herself represented no denomination or cult. She was merely a "follower of the Way" —and she was drawing the outline of a fish. In each

steady, eagerly intent pair of eyes there came—sooner or later—an answering flash that marked its possessor also a follower of the Way. Each woman who listened was, for an instant at least, conscious of something "just beyond." As one of them—a physician—said to me afterward: "This is the most worth-while talk that we have had. We need to hear such things to make us realize what we are."

IT HAS been said that if our consciousness could be moved by even so much as a hair's breadth, a whole new world would be opened before us. Isn't it something like this that actually happens to the true mystic? Often, in reading the most material reports of the most material scientists, one happens upon the phrase, "Examining this fact in the light of our later discoveries," or, "In the light of our more accurate experimentation," and an entirely new world of possibilities is seen to exist. Material science—like Jacob of old, who wrestled with the angel—never lets go of any experience that is in the least significant until the experience blesses the world with some new increment of Truth. Would that the children of light were as wise "for their own generation"! Practically every advance in material science has grown from an individual experience—more often than not a chance experience, at that. Truth seems far more often to be stumbled upon than decorously met with in the course of an ordered and reasonable journey. But, having once stumbled upon a significance, does the scientist shrug it off as "abnormal," as "merely a coincidence," or as a result of a "hallucination"? He does not. If it gives him the slightest hint that he is on the verge of an important discovery—and the very fact that it is contrary to conventional experience hints to him of that possibility—he spends the rest of his life, if need be, in patient experimenting and in testing its validity. Sometimes he works alone. Sometimes he communicates his thrilling experience to another scientist who catches fire

from him. Their precious secret is not disclosed to the man in the street. Not because of scant affection for him, nor because of lack of realization that he will benefit from this new bit of Truth eventually—but because, until the matter is perfected and somehow made to serve a utilitarian purpose, it is likely to bring only mockery, or at best a "What good is it, anyhow?" Many there were who—when Robert Peary made his momentous discovery—inquired facetiously, "Well, what are we going to do with the North Pole, now that we've got it?" Marconi's first announcement of the possibilities of wireless was met in superficial circles with the jeering, "He thinks there's a lot of sounds hanging around in the air just waiting to be heard—but has anybody ever heard them? Ask him that."

THIS sense of "other-worldness" impinging on our conscious world is not peculiar to the scientist or to the acknowledged mystic. It is also the experience of those who devote themselves to any art. The landscapist is conscious of a world in which he sees clearly colors that he can never convey to his canvas; a portrait painter suddenly finds himself—as he concentrates on his study—in the mind and soul of the sitter before him, and often strange spiritual revelations result in the portrait. Most frequently of all, writers have this experience. Especially those who deeply concentrate, and write from an inner urge to express that tremendous thing within them which will not let them alone. Dickens spoke of it. Robert Louis Stevenson acknowledged it. As C. E. Montague, a well-known English writer, says: "It fills you with an astonishing consciousness of having been born into a more wonderful world than you knew. . . . Living becomes a grander affair than you had ever thought."

Actually isn't it the real self breaking through? Are not our real selves like the tops of lofty mountains whose green slopes mingle with each other in friendly fashion? Yet their peaks are aloof and widely spaced,

wrapped in impenetrable mist much of the time, or concealed under a thick blanket of ice and snow. It is only when the sun for a precious, revealing instant rests on each peak that the mists disappear and the lights and shadows of snow-clad outlines become full of meaning and seem to draw friendlily near. It is a pity that in our searching for the heights in ourselves or in each other we so seldom climb above the "timber line." For it is in these almost casual revelations that the mystic sense of man rejoices. The mystic is not a person set apart, but an aspect of every person—whether acknowledged or not. The soul's east window of divine surprise opens to any one who turns toward it eagerly and touches the spring of its wide casement. Rufus Jones insists: "These mystical experiences are not rare or abnormal. They are quite common, and they seem to those who have them to be as normal as the flooding of the lungs with air. . . . The tiny individual soul is being flooded, vitalized, and fortified by the spiritual energies of the world within."

IT IS this experience of vastness that makes the "tiny individual soul" realize its source and its identity—that gives it a sense of reality so vivid that the realizer wonders how he ever fancied that he was living all of life that was to be lived. It is at once a memory and a vision of the future. Maeterlinck admits: "At moments we might believe it to be a recollection—furtive yet excessively keen—of the great primal unity."

Often the mystic is met with this: "Can clods of earth like ourselves have such transcendent experiences?"

No. Not as clods of earth. Sir William Crookes, the great physical scientist, points out: "The magnet does not attract iron as iron. It first converts it into another magnet."

Amazingly similar, when one thinks it over, is Paul's observation: "We received, not the spirit of the world, but the spirit which is from God; that we might

know the things that were freely given to us of God." And again, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." In other words, the iron—or clod—has first to be converted into a spiritual magnet.

For, as the supreme Mystic has said: "Except one be born anew, he cannot see the kingdom of God." But who can say that he is not born anew when the soul's east window opens and the angel of his greater self wings his way in to rest upon him for an instant?

In that gleam of light, the drabness and futility of his old life vanish forever. Even after the casement has swung shut, he never quite forgets. When the divine consciousness has once streamed through the window, mere walls have lost their power to make him feel limited or cramped. Never again can he feel himself absolutely apart or alone.

There is at bottom but one real wish of the soul of humanity, and that is a sense of divine companionship. Oneness with All-Power, All-Wisdom, All-Good. This alone would bring us all that we could desire, and flood us with an infinite, sweet content. And it is this superconsciousness—in some form or other—that comes to us through that east window when love lifts us high enough to reach the secret spring of the casement.

Selfish people seek happiness, but I never saw one who had obtained it. There is forever something else the selfish man wants—something his neighbor has. He is always looking about him, never within himself, for happiness, and he is ignorant of the fact that only within is it to be found. He finds that the things he seeks for and obtains do not satisfy, and he imagines it is because he has not yet acquired enough of the right possessions.—ELLA WHEELER WILCOX.

THE SPIRIT AND THE DAY

THANKSGIVING is a spirit as well as a day.

As a day, Thanksgiving serves many useful purposes—and some that could be forgone with profit. As a day, Thanksgiving means four successive days of vacation from school; it means (let us hope not too vaguely) grateful remembrance of the courage and vision of past generations, as well as appreciation for present blessings; but it also means that by Thursday night most of us shall feel, as Irvin Cobb once said, "like the Royal Gorge." There is irony, too, in the fact that we shall probably entertain lavishly people to whom entertainment, rich food, and bounty are no novelty.

As a spirit, thanksgiving is not only the expression of gratitude, but it becomes the channel for greater blessings as well.

Thanksgiving Day is an excellent time to balance up accounts; to make a fresh beginning. There are innumerable reasons why Thanksgiving Day should be a red letter day for us all. If there have been some unpleasant things in the past year, you can be grateful that they are past; and, being past, forget them! And for all the good things that have happened, Thanksgiving Day becomes an occasion of joyous remembrance.—*E. C. W.*

Eating and Drinking

By CHARLES FILLMORE

THE 14th chapter of Romans was written by Paul, to the Christians in Rome, as a letter of instruction on certain points of doctrine about the eating of foods that had been offered to idols. We have nothing in our day that is exactly parallel, and it is questionable whether we can quote Paul literally as authority in matters pertaining to this age.

The Romans were worshipers of many gods. They had images of these various gods as idols in temples where their priests presided, and they were expected to make meat and wine offerings, and various other offerings, to these idols; and the priests sold these offerings in the open market afterward. Some Christians were in the habit of buying the meat and wine, and this was the occasion for the 14th chapter of the Epistle to the Romans.

The question had arisen whether it was permissible for Christians to eat food that had been offered to idols, and Paul tries to settle it. Paul says that the nature of the food itself is really of no importance. Its character is given to it by the one that eats it; and if the eater is on good terms with his food and his stomach and his surroundings, according to Paul's argument, it makes little difference what he eats. Paul did not seem to have any special leading in this matter of eating and drinking. Elsewhere he says, "Whatsoever is set before you, eat, asking no question for conscience' sake."

However, we know that Paul did not always eat what was set before him, "asking no question." Nobody does that; everybody discriminates. We eat certain foods that we like, and abstain from those that we do not like. But we will admit that it is our mental

attitude toward those foods that makes them agree or disagree with us. At the same time, is there not a law back of that mental attitude? In other words, is there not a right relation between the needs of the body and food? We say, "Yes, there is," but that it is possible for man through the power of his mind to set up an arbitrary law. He can say, "I like whisky; it agrees with me," and he will force his system for a time to adjust itself to the naturally disagreeable taste. But eventually his system rebels and he finds that he has transgressed the law of his being.

We can cultivate an appetite for any or all kinds of food, regardless of the effect on the body. There is a law deeper than the mere sense assumption of man as to what is good and what is not good for him. We should uncover this law and apply it to our eating and drinking. We should not eat or drink to satisfy an abnormal appetite. The needs of the body should be investigated, and it should be supplied with the proper elements for its sustenance. We should, however, remember that man does not live by bread alone, but by "every word that proceedeth out of the mouth of God."

Physiologists have all kinds of theories as to what men should eat and drink. What was a popular theory as to health-giving foods a few years ago is not today standard. Chemistry is gradually approaching the truth of the needs of the physical organism, but it has so far failed to measure the needs of the mind. The chemist has followed food to every part of man's organism, and he knows what kinds of food supply muscle, bone, nerve, and brain, but he has not considered the effect of the mind on the body, and his conclusions are not always a safe guide because of this omission. Chemical action and reaction in a laboratory is not a sure index of what takes place in the body of man. The dominating power of the mind is so great that it can turn awry every law of physiology.

HOWEVER, there is another factor entering into this question of eating and drinking. Let us quote from Paul, as translated in the Emphatic Diaglott, Romans 14:21: "It is good not to eat flesh, nor to drink wine, nor to do any thing by which thy brother stumbles, or is ensnared, or is weakened."

Please observe that he mentions flesh eating first as not good. Some persons are very, very careful what they put into their mouth in the way of liquids, but it does not make a bit of difference to them what they put into their mouth in the way of solids. We think that one should discriminate all along the line. If it is detrimental to stimulate oneself by drinking beer or whisky, it is also bad to become intoxicated with a juicy beefsteak. Physiologists tell us that beefsteak is a stimulant, and that people get intoxicated with meat eating.

Some persons also become intoxicated with coffee and tea; others with cocoa. All these things have an intoxicating effect, and the system, if you cultivate it in that direction, will keep calling more and more for such stimulants.

The question before the metaphysician is: To what extent should I allow this desire of the sense man to guide and direct me? We are told that we have mastery, dominion. What does that mean? Mastery and dominion over the animals? No. Mastery and dominion over the animal forces within the man. We have here in our body an animal to deal with—sense consciousness—and he must be directed, he must be guided. If you let him go on in his own way, he will make a pig of himself. If you do not tell him the truth, he will lead you into untruthful ways; you will become intemperate in everything that you do. Then, we must take the reins into our own hands, as the directive ego, and tell this animal man what he shall eat and what he shall drink; and this law that we lay down must be based on a higher law, the divine law of love.

Paul, in this lesson, touches this point. He says that "it is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth." This brings us to the consideration of the relation that we bear to others in our eating and drinking: "for none of us liveth to himself." We are all related through subtle thought sympathy. We are very careful that we shall not ourselves commit the overt act in the slaying of animals for food, but we cause others to do it by making a demand for their output. I know people who refrain from swatting a fly, and yet they will sit down to a full meal of beef, lamb, or veal. Just think of the cruelty and the murderous thoughts and the killing that have taken place in order that their appetites may be satisfied! What is the difference between killing an animal yourself and being an accessory, paying some other man for the killing? That is the very point that Paul brings to our notice. If you cause any man to stumble, you are responsible; you are a party to the crime; you are an accessory.

WE SHOULD begin to think seriously about the relation of our fellows to ourselves along all lines. We cannot separate ourselves from the human family, and its acts are our acts. When we read of the awful cruelties in the shipping of cattle, and their slaughter, we are responsible if we, in any way, partake of that food. It is then that we are worshiping idols, are making offerings to the idols of sense; and if we eat of the meat that has been offered to such idols, the case is parallel with that referred to by Paul.

Societies for the prevention of cruelty to dumb animals flourish, and large sums of money are given to them annually by those who daily eat the flesh of animals that have been cruelly carried to slaughter-houses, and knocked in the head, their throats cut and the skin stripped from their quivering bodies, all that the savage appetite of man shall be satisfied. The invisible psychic agony of millions of cruelly slaughtered

animals saturates our earth's atmosphere and the whole race suffers in sympathy. We make intimate mental contact with these psychic terrors of our little sisters and brothers of the animal world when we devour their fear-shattered bodies. Our vague fear of impending danger, our troubled sleep, our dread of the future, and numerous other unidentified mental complexes may and often are the echo fears of the brutes whose flesh we have entombed in our stomach.

We all have to deal with the sense appetite, and we should know how to handle it. We find that we are dominated by an unholy desire that seems almost to impel us to eat and drink those things which are not for our good. What is the source of this? It is, as Paul says, a matter of thought. If you esteem a thing as good for you, you will continue to want that thing; but when you realize that you are cultivating a false appetite, you take the matter up and handle it under the metaphysical law of denial. You can by your word of denial efface all false desires. If you find that you are a victim to the desire for stimulant in any of its forms, say to the appetite: *"I no longer desire those things; I am no longer hypnotized or mesmerized by sense appetite; I am no longer under the false claim of the need of sense stimulation. My stimulant is Spirit, and I desire the stimulants of Spirit only. I live in the life, the quickening energy, and the power of Spirit."* Give yourself that treatment every day, and your desire for stimulants will be taken away.

Christians have always had access to this law, and yet they have not applied it in all its fullness, because they have not understood it. But a converted man, as a rule, gives up his sinful habits. The drunkard finds that drinking is not consistent with the law of the church, and he abstains. This, of course, leads to a better man in every way. We know that the drinking of intoxicants is a dissipation of force. The natural energies of man are set aside when he looks to stimulants of any kind as the source of his life.

SAM JONES told a story of a man who came to him after one of his meetings down in Georgia, and asked if he could talk with him privately. The man said: "I've been a church member for several years, and I always try to help religion, but I am getting tired of this constant asking for money by the church. Why, I get letters nearly every month from some of these church committees, asking me to contribute to this and to contribute to that, and I just can't afford to do it. Now, what am I going to do?" Then Mr. Jones said, "How much have you given to the church in the past year?" "Well," he replied, "I gave a dollar a month, and then I had to give five dollars to the building of the church, that is seventeen dollars in all." Mr. Jones said, "When you came into the church how much did you have?" "Oh," the man replied, "I didn't have anything." Then Jones asked, "What did you do with your money?" He replied, "Oh, I just drank it up." Mr. Jones said, "How much have you got now?" "Well," said the man, "I own six acres of ground and two mules and three hogs, and have money in the bank." "Yes," said Jones, "you didn't have any of these things before you came into the church. Now you are pretty well fixed. And how did you accumulate all this?" "Oh," he replied, "I bought these things with my money instead of spending it for drink." "What taught you to save your money?" "Well, I suppose it was the church," replied the man. "And yet," said Jones, "you object to paying seventeen dollars a year to this church that has brought all this prosperity upon you. Do you know what I think of you?" And the man said, "No, what do you think of me, Mr. Jones?" "I think you are a mighty mean man!"

Do you know that every time you give up to the sense consciousness, or any of its avenues, you dissipate the thought force that, if turned the other way, would make you prosperous? Men and women are sowing their energies to the four winds in the lusts of the flesh, and they wonder why they do not demonstrate pros-

perity. The Spirit of God must have substance to work on; there must be a spiritual consciousness of substance in your mind, and if your substance is going here and there and everywhere, how can you expect to accumulate? Do you not see that there is a law—a law working through mind and substance? When you overcome your dissipation in intemperance, and hold yourself one with Spirit, you will begin to accumulate, just as this man did. I suppose down in Georgia he was considered pretty well fixed. But, whatever your status may be, I will guarantee that, if you will take control of your intemperance, you will pave the way to prosperity. That is the law; and it is a law that every one of us should know.

Above all, let us be masters, through the power of Spirit. Let it be known that we no longer give up to appetite or desire, but that we are masters through Christ of every desire of sense.

HAPPINESS

Dear God, how good it is to be
Forever in Thy company;
To be receptive to Thy will,
To work for good, foregoing ill;
To be alive, alert, and free
In consciousness of unity.

Dear God, how good it is to know
Thy will is an exhaustless flow
Of energy that is replete
With substance every need to meet;
To be at one with Christ, who saw
The perfect working of Thy law!

—Eve Brazier

The Grateful Heart

A Story

By MINOLA MADDY

THE OUTLOOK from the doorway of the weather-beaten farmhouse was bleak and grim. The bare trees on the low hill to the north stood like lonely sentinels waiting for the coming of winter. Though it was yet morning, the sky was gray with low-hanging snow clouds. The wind scattered the dry leaves about the yard and whipped Myra's skirts about her legs as she stood, water bucket in hand, on the threshold.

There was an ache in her heart, a dull, insistent ache. The bleak scenery of the farm seemed to be an expression of that ache. Wearily she left the house and walked out to the well. She placed the bucket and began slowly to pump the water. Some distance beyond the house stood the chicken house. The water pan on the ground in front of it was empty, but Myra did not care. She was tired of putting out water for the silly chickens—chickens that did not care whether they laid eggs or not, but ate greedily of the corn and scraps that they were fed, corn that John had worked hard to raise.

From a distant wooded slope came the sound of a wood saw. John, her husband, and Nelson, a neighbor farmer, were sawing down trees. Those were the trees that she and John had set aside, planning to sell them only when Billy was ready for high school. Those trees were to have paid for his books and clothes. Now they were being cut down not to send Billy to high school next year, but to be burned in the family stove. She knew that the fire made from Billy's wood would never keep her warm.

Jan, the big shaggy shepherd dog, came up and

stuck a cold nose against Myra's hand. The big dog eyes looked up in love and dumb sympathy at the troubled face of the woman.

"Jan, O Jan," she cried and, kneeling, placed her arms about the big dog.

"Mother, Mother," a fretful child's voice called from within the house, "Mother."

"Coming, darling!" With an effort Myra hurried with the bucket of water into the house. In the big kitchen with the still unwashed breakfast dishes on the table she took a glass and filled it with the clear, cool water.

In the little bedroom just across from the living room a girl of about eight was sitting up in bed, her face flushed and her light hair tousled.

"Here you are, darling; was Mother long?"

"Awful long time, Mumsy." The child drank the water thirstily. After she had finished she tugged at her mother's hand. "Sit here, Mumsy, and sing to me."

"But, darling, Mother's work isn't done, and it will soon be lunch time. Daddy will want something to eat, and then there's a big ironing to do. Brother must have some clean shirts to wear to school."

"Just one, Mumsy."

"Which one?"

"Oh—the one about the grateful heart—you know."

Myra forced a little smile and sang in a soft, pleasant voice:

Give me, dear God, a grateful heart
A heart to sing and glow
A heart that sees the sunshine bright,
Though clouds be dark and low.
Give me a grateful heart, O God,
That looks to Thee above,
A heart that knows no lack or fear
When sheltered in Thy love.

MYRA'S voice broke, and she fled from the room. No grateful heart had she, no sunshine could she see, no blessing in His love. Her heart was filled with fear and despair.

Winter was upon them, Thanksgiving almost at hand. There was no surplus of cash, just enough to carry them through the winter. Every year since they had moved to the old farm there had been just enough, no more. There was a mortgage, due in February. John could see no way of meeting it. Linda, the child, had been sick for six weeks, and much money had gone for doctor bills and medicine. Still she seemed no better. The doctor had talked of a month in a dry warm climate. Myra clenched her hands in the dish water. Her precious little yellow-haired darling sick, simply because they could not afford to send her away! How Myra would have liked to take her away for a month, and John too; he worked so hard for so little in return! But John wanted to stay with the farm. Always he said that next year the crops would be better, next year the chickens would pay, the cows produce; and now this final straw. They had thought to borrow the money from Billy's trees to send Linda away, but now John said that they would need it for their own fuel for the winter, that it would do Linda no good to go away if she must come back to a cold house the rest of the winter.

From force of habit Myra began the noon meal.

John and neighbor Nelson came to lunch together. Afterward John did not linger, having kissed little Linda. He felt the accusation in Myra's eyes, but like Jan, the dog, he could only look on in love and sympathy.

At three o'clock when the ironing was finished and Linda was sleeping, Myra slipped on a wrap and stole away to work out her problem. Either she must solve it or become resigned to it, and that Myra dreaded. Old Jan followed her out of the gate and through the west pasture to her favorite retreat.

HER MIND was numb from worry and despair, and she could only cry out, "God, O God, ease the pain in my heart." She never knew how long she stood there, wailing and crying, "Ease the pain in my heart." Slowly a break appeared in the clouds and a ray of sunshine fell at her feet. The words of her little song came back:

Give me, dear God, a grateful heart,
A heart to sing and glow
A heart that sees the sunshine bright,
Though clouds be dark and low.

From her soul she prayed, "Give me a grateful heart, O God."

Jan ran ahead of her on the way home, barking and looking back. At the chicken house she picked up the water pan and filled it at the pump. The house seemed warm as she lit the big center lamp. At the door of the bedroom she stopped and began singing the song. Linda looked up and smiled.

"I've been singing it, too, Mother," she said, "singing it for you. You have a grateful heart, haven't you?"

"Yes, a grateful heart, Linda. Grateful for our blessed family, grateful for our home, grateful for the trees that will keep us warm this winter, grateful that Billy will find a way to go to school next year, grateful that we shall find a way to pay the mortgage in February; but most of all, darling, I am grateful that you are going to get well, that you are well right now. Here, let's wash you and comb your hair. Maybe we can bundle you up so you can come to the table for dinner. How's that?"

"Oh, Mumsy!"

Billy, coming in from school, heard his mother singing. John, as he drove up the cows, heard her too.

"I wonder if she knows my good news," he questioned.

At the dinner table, looking about at the three happy faces, he told it.

"Say, Billy, that wood of yours is going to be worth more than we expected, and neighbor Nelson wants to buy the land after it's cleared." He turned to Myra. "That means that you and Linda can take that trip, Myra, and Billy will have something left after all."

"Linda won't need it now, John," Myra's face was alight. "She is better already. We're going to cure her right here, for we both have grateful hearts." Linda smiled into her mother's eyes understandingly.

FOUR years have passed. A soft snow is falling. Myra gives a little sigh of contentment as she looks about at her happy family gathered at the Thanksgiving table. The table is abundantly spread, and the room is bright and well furnished. Myra looks with love and pride at Billy's intelligent young face and at Linda, the dainty little girl of twelve, seated at her left. John sees her loving look and smiles. No worried look is on his face, for is not his farm a prosperous one, with no mortgage hanging over it? There is even a surplus laid by for the winter. Prosperity has found the abode of the grateful heart.

As they bow their heads for the blessing Myra seems to hear the last verses of the little song softly pulsing through the air.

> And now, dear God, I give my thanks,
> In Thee I've found sweet peace,
> In Thee my joy is made complete,
> Thy love will never cease.

EDITOR'S NOTE—You will find "The Grateful Heart" set to music on page 65 of this magazine.

For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee.—ISAIAH

What Do We Really Own?

By THOMAS L. MASSON

A CERTAIN woman had what she claimed was a pain in her back. She proclaimed this to the rest of the family, and in a short time it became fixed in the household mind. Meanwhile, in trying to find some relief when she sat down, she had first tried all the chairs in the house, and afterward had shopped for one that would fit her back.

All this without success, until one evening, when visiting the home of a friend, the host, who had been informed of her claim, selected a chair that he thought would be best for her. She sat down in it with a sigh of relief.

"This is perfect," she exclaimed. "It is the only chair that I have tried in a year that I can sit in without pain." During the evening she spoke of it several times. Finally the host said to her:

"I am so glad that this chair suits you, I want you to take it back with you. I think we can get it into your car."

It was an expensive chair and the wife of the host was disconcerted.

"Don't you see," she exclaimed, "that you are embarrassing Grace? You don't suppose, do you, that she would accept this chair?"

"Why, of course not," exclaimed Grace. "I certainly would not think of such a thing." She laughed that funny little laugh of those who do not care to emphasize too much the fact that a *faux pas* has been made. But the host was not to be put off.

"Perhaps you don't quite understand," he said, "that the chair doesn't belong to us. It is true that we bought and paid for it, but nothing in this world belongs to us; we only think so, falsely. Neither will it belong to you if you take it with you. But you have

expressed a need for it. That is quite enough."

Afterward this gentle host was given a curtain lecture by his wife for the embarrassment that he had caused; and the lady with the alleged pain in her back, having taken the chairmaker's number, went off and bought its duplicate.

This incident is illustrative of a great spiritual law, lack of the understanding of which causes a very large part of all our troubles. The lady with the pain in her back claimed it as her own. Certainly she would not have admitted that it belonged to anybody else. Yet it was not a part of her, and if she had refused to admit that it was, the pain would have disappeared. The great unknown author of the Theologia Germanica has made this very clear for us when he exclaims: "Now mark: when the creature claimeth for its own anything good, such as Substance, Life, Knowledge, Power, and in short whatever we should call good, as if it were that, or possessed that, or that were itself, or that proceeded from it—as often as this cometh to pass, the creature goeth astray."

But this also applies to those things which may not be good although we think that they are. Thus he goes on: "What else did Adam do but this same thing? . . . Had he eaten seven apples, and yet never claimed anything for his own, he would not have fallen."

PSYCHOLOGISTS tell us that the child reproduces the entire life of the race in its first seven years, the last phase being the sense of property rights. From this time on the natural man claims for himself what he earns or accumulates. He becomes a landowner, a proprietor, a capitalist. Even if he is only an obscure citizen, the probability is that he owns something, if only a few clothes, chattels, and the like.

Not only is there no objection to this property ownership, but on this material plane it is a necessity imposed by society. Such at present are the inequalities of human nature, that society must protect the indi-

vidual in the best way that it can devise. And so from time immemorial—as time goes here—property rights have been justly respected; and the little girl who hugs her dolly to her breast, the mother who clasps her child, and the man who holds a key to a safe-deposit drawer in his hand are all under the same general dispensation. Where then comes the confusion?

Perhaps we can best show where the cleavage comes between body and Spirit by looking over the material world. We shall discover, by accurate observation and personal inquiry, that practically all the big-moneyed men—the men at the head of our largest industrial and scientific enterprises—are unanimous in their understanding of the spiritual law. They know that the money does not belong to them, and is held by them only as servants of the public good. Henry Ford has expressed this understanding on numerous occasions, in various ways. And, while there may be some debatable exceptions, it is universally true that the richest men have riches bestowed upon them because they are worthy. All through our history it can be shown that in times of stress these men have always come forward and "saved the day." Where they fail to do this, a process of destruction sets in upon them.

IN THE 13th chapter of Genesis is an incident illustrating the working of this law. When Abram went up out of Egypt with Lot, there was strife between the herdsmen of the two men, owing to the fact that the land would not support both of them. What did Abram do? He promptly relinquished all sense of ownership. "Let there be no strife," he exclaimed to Lot, and then gave Lot his choice: "If *thou wilt take* the left hand, then I will go to the right." The result was that Abram's seed became "as the dust of the earth."

We often hear people say, generally speaking of some one whom they consider what is called "lucky," that if you have money you can make money. Or, in a joking sense, we hear them say that the first million is

the hardest. Here again we see the working of the spiritual law, for, when it is even dimly understood, and a man first acquires enough money to afford him material security, he no longer cares so much about it. He doesn't worry.

A great many years ago my wife and myself were left a small estate. It was the first so-called real money that we had ever received, and the man who brought it to us came from a trust company, and handed us a package of securities, explaining that they were investments in certain industries and railroads, and that we would receive the income in the form of dividends. My wife, who at that time was as inexperienced as I was in matters of finance, looked at the welcome visitor with a puzzled air and then asked:

"But what shall we do with these papers?"

This wise man smiled benevolently and replied:

"Madam, if you both take my advice, you will put them in a safe-deposit box, and forget all about them."

The power of the spoken word is very great, when it is uttered in Truth, and we recognized this word as such, and followed our friend's advice; thus the small package of securities, scarcely ever thought of, was sufficient to carry through a whole family up to maturity, its proceeds coming, like manna, always at the right time.

UNTIL we come to examine ourselves fearlessly, we can have no idea of the subtlety of the error that makes us claim so many things that actually are only obstacles in our way to peace and happiness. For example, a young married woman who had become a professional invalid, having had several operations, the last being the extraction of six teeth, had been told that she was "wonderful" in her spirit of resignation. In a quiet and innocent way, she had come to claim her set of "troubles," and her spirit of resignation, as her own. When told that she was doing this, she indignantly denied it; yet subconsciously she had clung to

them, while consciously she had rebelled against them.

One of the things that we have to learn spiritually is to make pals of the conscious mind and the subconscious mind. By this I mean that we must be in full agreement in body, soul, and spirit. We may consider these terms as only terms; we may consider them as indicating planes. They are useful to us often as a way of knowledge; but, after all, we are one, and this spiritual understanding comes to us very rapidly when we discard at once the false claim that we possess *anything* of ourselves, either good or evil, and place ourselves in at-one-ment with the Father, thus following the indwelling Christ.

We really cannot claim anything as our own, because this claim could only be a personal one; it could only be concerned with our sense life, which is temporary. When, therefore, we make this claim we are entering into competition with God, who is substance, and in whom we dwell and have our being. When we coördinate body, soul, and spirit, when we recognize our body as the temple of the Holy Spirit, our soul as the matrix for our spirit's growth, and our spirit as the imperishable I AM, the child of God, then there can be no divided mind.

THIS subtle claim of personal possession is perhaps best illustrated by the temptation of Jesus in the wilderness, as recorded in three of the Gospels, showing that the compilers recognized its importance. Jesus had proved Himself with power, and the question was how He should use it. He was confronted by the Devil —that is, by the divided mind—and told to display His power. His reply, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," revealed His divinity at once—His absolute spiritual understanding.

When, subconsciously, we cling to anything, and when, outwardly, we rebel at the thing, we are in "war-

fare." We must first reconcile ourselves with the "adversary." And how is this done?

First, it must be remembered that, when we awake to this understanding, patience is essential. During an eruption of Vesuvius, a man's house on the far edge of the disturbance was completely covered with fine ashes, so that, when he returned, he, like Job, sat down and wept in despair. What was to be done?

All that was to be done was to clear away the ashes, and this took time. As soon as the work of reconstruction began, it sped forward rapidly. In a few weeks the man found his home regenerated.

So, when you are in any so-called trouble, financial or otherwise, ask yourself if you are hanging on to it, as if it belonged to you. If it is money, you may to your surprise discover that, in the beginning, you claimed this money as your own, passionately clinging to it. Afterward, when it went away from you, you clung to the thought of it, claiming that thought as your own. And still afterward, if your health gave out, as frequently happens when one clings to false claims, you clung also to your ill health. One of the shortest and best bits of advice thrown off by a true lover of God in this present generation is, "Don't hug your chains."

NEVER forget that we possess a spotless title to everything that there is. Nothing is denied us, so long as we make no temporal, personal claim upon it. It is ours by right of spiritual descent from God, the Father. It is true that the margin often seems wide between what we have at present and what we think we ought to have. But the law is unfailing; and in exact proportion as we *wholly* relinquish our personal claim, our capacity to be the medium for infinite power increases.

Our right attitude may be compared to a man who, having been given free admission to a picture gallery that is crowded with masterpieces, enjoys them in com-

mon with others, yet does not attempt to take them off the walls and carry them away.

We should rejoice continually in whatever material possessions we have, recognizing them as the gift of the Father; we should give them away freely where they are needed, knowing that they will be replaced with a larger growth, as our understanding grows. But even this larger understanding we should be most careful not to claim as our own. Everything comes from God; everything *is* God.

THANKSGIVING

For such precious things as these,
Friendly fields and fruitful trees,
Footsteps turning in a lane,
Words that welcome home again,
Sun and song and swelling seed,
Sure supply for every need,
For the days that come and go,
Lord, we thank Thee, thank Thee so!

For the smoke from chimneys far,
For the rainbow and the star,
For the busy hands that build,
For each home and office filled
With constructive thought and plan,
For each God-aspiring man,
For the simple joy of living,
Lord, we lift a glad thanksgiving.

—Vivian Yeiser Laramore

Cross Your Jordan

By ALICE ELDRIDGE RENNER

THERE comes a period in each soul's evolution that is difficult, a time of exceeding stress, when it appears that there is no solution to the problems that have been allowed to hamper its life and darken its comprehension. The duration of that period is according to an individual's overcoming strength and faith.

This is the time that precedes one's actual birth into new life, one's crossing of the Jordan, when the Promised Land lies just ahead, but when it seems that after one's devious wandering in the wilderness there is not strength enough left to make the crossing, when even a doubt that the Promised Land does lie just ahead chills heart and brain. The old leader, Moses, is buried, and Joshua, the savior, is new and untried.

To be able to leave Egypt and to wander in the wilderness there has been need of Moses, typified by the lectures and sermons of those more inspired, those further along the path, than we are; in that manner we have been guided and shown in the direction in which to journey; much reading has been done, problems discussed and solved, treatments received: but to cross the Jordan something more, infinitely more, is needed. With gratitude and thanks to those who have represented Moses, we must leave him behind, and Joshua, the savior within us, must be found, if our Promised Land is to be entered.

This is the period when we are lifting the iron bar so that the gate of gold can swing open, which admits to the province of Spirit, dreamed of but until now so little known!

This period is the three days in the tomb before the resurrection morn. The crucifixion is over, but one

final, inner transmutation must be accomplished.

Jesus of Nazareth must be left in the tomb, and we must rise up—the Christ.

We are frequently physically tired and mentally exhausted by problems that we have not as yet been able to solve; the false appearances of lack, limitation, and inharmony seem to be even as "the Midianites . . . and the Amalekites, and the children of the east," who "came in as locusts for multitude" before Gideon and the Children of Israel—and, also, the deep waters of the Jordan lie before us. We long to cry out that we cannot face another thing, and frequently we do so cry; we beg God to show us an easy way in which to cross these waters, an easy way that will not require any further effort on our part.

The possibility of crossing that river lies with us, though we hesitate to admit it, for our desire is to be carried across as if we were still children. But our childhood is over: we have grown to spiritual manhood and must do our own walking, and, if we have sufficient faith in Joshua, the savior, the way will be easy. For it is now, literally, that "according to your faith be it done unto you." It is now that the feet (understanding) of the priest (each individual) carrying "the ark of the covenant of the Lord of all the earth" must stand firm.

THERE is no going back, even if the desire to do so should be there, for the Christ Child has been formed in the womb of our nature and is waiting to be brought forth. It is known that others have crossed over; One supremely so, whose record is blazed for us to follow: Jesus of Nazareth, the Way-Shower.

What life may be like in that new state of consciousness we do not know. There have been flashes of it, or the journey out of Egypt would not have commenced. Many have left Egypt because the slavery of that country could be endured no longer, slavery to fear and hate, to love in its selfish aspects, to cruelty, jealousy,

o all those qualities that bind and oppress. The soul ries out, dimly sensing the freedom, joy, and peace of he country of Spirit, the rightful heritage of all humanity. Weary of the treadmill, of attempting to make bricks without straw, we stop and listen to the voice within the depths of the soul that calls to mind he home from which we came forth; and we know hat we must return, that we must leave Egypt, even hough the wilderness lies before us, for beyond the vilderness is the Promised Land.

This does not exist as an actual element in the soul's pilgrimage. The wilderness but means how quickly or how slowly the old beliefs in the appearances of lack, nharmony, ill health, can be discarded; it means how quickly or how slowly the realization of the indwelling Christ as our very self becomes the vital essence, the letermining factor, of our life, and all reliance is placed on God, not only God as manifested throughout the entire universe, but that particular expression of Himself which is the I AM of each one of us. Not halfway reliance, not reliance here and there, or once in a while, but reliance all the time, every instant, always present. Only as this is done is the Jordan crossed and the Promised Land entered.

WILLINGNESS to let the old be stripped away, joy in standing naked before our God—the God within us, the God everywhere—such a spiritual attitude must be reached. There is no need to fear, for if any part of the old is good, it will not be taken from us; only that will go which cannot be of use in the Promised Land, in the finished kingdom.

Realize, at what seems to be the darkest hour of the journey, that the journey is finished. God cannot fail, but His ways are not our ways. Unsuspected avenues will open before us, help will flow from all sides, the windows of heaven will, literally, be opened, and blessings will be poured upon us. Our task is to make ourselves ready to receive those blessings. Bodily

ill health, lack, disorder, whatever it may have been, that was formerly believed in, will disappear without effort or thought, for "the servant was healed in that hour."

Free, unfettered, we rise from the tomb of our old personality and we enter the Promised Land, which is truly "flowing with milk and honey," flowing with all that is needed for the perfect, peaceful, joyous ordering of our life.

Faith, that we must have; stand firm, that we must do.

Give no thought to the way, or the how, or the why; "but one thing is needful": to know that I AM is God, in quality though not in quantity, to rest in that realization, and to close the mind to all else. Then what would have seemed a miracle to the old personality will happen; the way will open out before us, and we shall be free to walk that way, we shall discover that there is no Jordan to cross, because we, as sons of God, have accepted our kingdom.

A Morning Prayer

Father, who hast made the mountains,
Who hast formed each tiny flower,
Who hast filled the crystal fountains,
Who hast sent us sun and shower:
Hear Thy children's morning prayer,
Asking for Thy guarding care;
Keep and guide us all the day,
Lead us safely all the way.

—*Frances Ridley Havergal*

Effective Prayer

By HARRY NOYES PRATT

EFFECTIVE prayer, true prayer, is that which makes manifest to man here and now the gifts that God has given to His children, the wonderful heritage that is man's.

Prayer in some form has been a part of man's equipment since he first began to think. Wherever man has believed in or acknowledged the existence of a power greater than his own human effort, he has prayed to that power. He prayed of old to the sun, recognizing in its rays the existence of forces over and beyond any that he himself possessed. He deified and prayed to the wind and rain, the thunder, the trees, all the natural forces of nature and their expression.

As man progressed in his thought he came to recognize that the forces of the material world were governed and controlled by something over and beyond them. He called this overpower God, and addressed his petitions to it. Since man can think only from the concrete to the abstract, his early conception of God was that of a deity manlike in form and motivation; a superman. God was to him a personalized deity. Man's prayers, then, addressed to this superperson, were in the nature of petitions. Man pleaded with God for benefits, just as he might plead with a fellow man for material things.

But again, as man progressed in thought, as he reached a higher plane in his development, he began to see, even though dimly at first, that a deity who was limited by human motives and frailties—a god who was actuated by anger and revenge and jealousy as frequently as he was impelled by love and gratitude—he began to see that such a deity could not be truly God; such a deity was but little higher than man himself.

So man went a step farther in his progression toward understanding, and formed his abstract conception of Deity. He began to see God as the Principle that permeates and underlies all those things which are recognized as Godlike; man recognized God as Cause. He began to know Him not as a superbeing who caused, but as Cause itself.

There is but one Cause, one Creator: God.

Seeing God as Principle, recognizing Him as Origin; seeing in Him the very essence of love, Truth, and life; knowing Him as power and presence and wisdom, man came shortly to recognize the incongruity of his old method of prayer. Petition addressed to a being of humanlike motivation was all very well. Such a deity might very well be swayed by fervent pleading. But in Cause man found the great I AM; that which is established, unchanged and unchanging; that which always has been and always will be. And, so understanding, man came at last to see that petition and pleading can be of little avail.

BUT man, so perceiving, has not ceased to pray. It is true, undoubtedly, that there is more prayer, fervent and effective, than ever before in the history of the human race. Keeping pace with his understanding of Deity, hand in hand with his development into higher planes of thought, man has learned how to pray. He has discovered true prayer.

What, then, is true prayer? Is it a difficult thing? Is it something only for those of education; those far progressed in the study of spiritual things? Not at all.

Prayer—true, effective prayer, the prayer that proves itself by its results—is as simple as walking. It leads just as definitely to an end. True prayer becomes, with practice, as natural as breathing. It becomes, with use, as unconsciously used a part of one's equipment as is the breath; it is just as instinctive and as perfectly used.

Prayer is knowing. That is all; just *knowing*. It is the recognition of the truth about God and man. It is *the knowing* of Deity as the only Cause, *the knowing* that all action springs from the one Cause; *the knowing* that perfect Cause and perfect action must bring about the perfect result.

I am God's perfect child. My life is His life; my wisdom His wisdom; my strength His strength. It is God working in me, through me, for joy and happiness to all.

Prayer is the knowing of the perfection of God's work, and the sticking to this knowledge in spite of all untoward circumstance that would seem to testify to the contrary. God is perfect Cause; divine action is the only action that there is or can be, perfect; the result is inevitably the right result, perfect.

I realize that perfect Cause and perfect action must bring the perfect result.

Simple, isn't it? Just to know!

To know is man's only responsibility. As he approaches Principle in this way, as through his knowing he contacts that great universal current of all being which is God, he finds that those infinitely powerful spiritual forces, which are God's laws, begin to manifest themselves in the everyday affairs of his life. Difficulties smooth away and disappear, harmony appears, supply comes; the gifts that God has given to His children are made apparent to the individual for his use, bringing him joy and happiness.

BUT, you ask, why do not these spiritual laws work for me anyway? Why must I make any effort at all?

Suppose that you were a miller. You would not expect your mill to grind so long as you kept the mill race dry, would you? No; you would open wide the gate, you would flood the race with the water of the river, and thus make available its power for your use. Your spiritual mill will bring forth its product only

when you bring the wheel in contact with the universal current. That is your responsibility, to make that contact. Then, working with God, you bring about the manifestation of your greatest good.

Recognizing God; fulfilling my duty to Him; knowing Him as the only power.

Man's failure to recognize the truth about his relation to God has brought about certain accumulations of wrong thinking; brushwood that clogs the channels of his being. One of the greatest of these accumulations of trash we call "worry."

Now, worry comes only from a *false* sense of human responsibility; a misconception of the truth of our being, our existence, our relationship to God. If we feel physically imperfect we begin to wonder what *we* can do to become well. If we fail to see enough money to pay our debts we wonder what steps *we* can take to find supply. If our surroundings are not what we think they should be, we fuss and turn, thinking that *we* must find a way out. All our worrying and fussing and turning under this heaped-up feeling of personal responsibility merely adds more to that pile of drift which is keeping the current from the turning of our wheel. Why, it is a wheel far too heavy for human hands! Only that power which is of God can set it in motion; and He will set it in motion for us *when we keep the wheel—which is ourself—in readiness for Him.* That is our responsibility, to be ready to perform our duty, to turn as He gives the word; to listen for that "still small voice" and then work as it directs. It is no part of God's plan that man shall be idle.

I am tranquil, resting in God's heaven of peace, plenty, and security; God's heaven, which is my heaven.

SUPPOSE that, instead of confused and haphazard efforts to lighten conditions, we sit down quietly and relax. We make ourselves comfortable, loosing from our bodies all tenseness of muscle. We breathe deeply, slowly, relaxing the more.

As we become comfortable in body we begin to ake ourselves comfortable in mind. We attain com-lete relaxation throughout. Think now of the lovelist, most pleasant thing that you know or can imagine. hat would be really an approach in mind to what we now as heaven; but since the true beauty of God's

Being therefore always of good courage.—PAUL

niverse—heaven—is beyond our conception we can nly think of the greatest beauty that we know. Perhaps it is some beautiful woodland dell of your acuaintance, where all is loveliness and harmony. Suppose that you think of yourself as now in this place, urrounded by its peace and beauty.

I know that my place is always God's place; God's lace is my place.

Now dwell in this place; go from spot to spot—and s you move about realize that happiness is there. Know at joy fills it. Know that love is the power in that ace; that everything moves in it because of love. now that Truth is there; that the universe rejoices in ruth. Know that life is there; active and helpful. eel, if you can—and you can!—the utter joyousness the love and Truth and life that are in and of this ace.

That old feeling of worry is leaving you, but let's ut it out entirely! Think of rest. Know that you are ndisturbed by any circumstance, for you rest in the ace and calm, the serenity and tranquillity, of God's orld; know that you are surrounded, that you are uarded and guided, by God's beautifully working laws. now that these laws are continually working for your y and happiness, for your greatest good.

I rest in the harmony and power of God's laws, usting in Him.

You are *knowing;* you are contacting now the uniersal current; you are coming into contact, into con-

scious touch, with God—a God with whom you are continually in touch. And it is that conscious touch, that *knowing*, which makes manifest in your material affairs the working out of God's laws. It is the faith that God demands; the faith that moves mountains.

THIS working out may be, very likely will be, along lines that you had not expected. The results may not be exactly the results that you had hoped for; but you may be sure that the result—in the measure that you have eliminated your feeling of worry and responsibility, that you have understandingly placed your reliance upon God's laws—will be the *right* result, the one for your greatest good. It will be the material expression of that divine perfection which is always yours.

I know that God's laws work always for the manifestation of my greatest good.

If your problem is one of health: After you have rested in the peace and calm of the place that you have pictured—God's place, God's home, the perfect home, hence heaven—picture yourself in this home as God's child. You know that as God's child you are perfect, for divine perfection creates and can create nothing but perfection. You know that you are perfect and eternal, eternally perfect; for since God, good, is the only power that there is, there can be no power to change His perfect work.

I am the perfect child of God throughout eternity.

Since you rest in the absolute harmony of His being, one with His infinite harmony and perfection, pain can have no presence or power; harmony governs. You know that, being one with Him in quality and kind, you are one with divine power, and you express perfectly that power in each member and organ of your body. One with Him, you express perfectly love and Truth and life—and life is divine and harmonious.

God is love, and you are loving; your love is perfectly expressed toward all. God is Truth, and you are

truthful, rejoicing in Truth. God is life; and you live perfectly, eternally, forever harmoniously active. God is power; and you are powerful, expressing power in every atom of your being. God is wisdom; and you are wise, able to use perfectly the infinite wisdom continually at your disposal. God is mind; and you are truly mind-full, continually expressing the God qualities toward all. God is Spirit, and you are spiritual.

As God's spiritual child, as His idea, I perfectly express at all times His love and power, His divine wisdom and activity.

Or if the problem is one of supply: Picture God's place, this heaven-perfect home—heaven—which is God's and yours, as being the repository of everything that can possibly add to your happiness. Know that there is in it abundant supply of everything that can ever be needed—an infinite abundance of all good.

Know that new things continually arrive for your use, gifts that bring you joy and happiness. Picture yourself as passing these gifts on to others, an infinite number of others, thus giving them joy and happiness. Know that these gifts that come to you are exactly the right gifts, exactly what you need, for they are governed by God's law of order; a definite, perfectly working, spiritual law.

God has given me an infinite abundance of perfect gifts; mine to use for my joy and happiness, and to use for the joy and happiness of others.

THAT is prayer. It is the *knowing* of the spiritual truth that God, good, is omnipresent, omniscient, omnipotent; and that man—since he can of himself do nothing—has no responsibility other than consciously to contact God and do the work that God sets for him to do.

But know this: that, while all prayer, whatever its form or kind, sincerely offered, has power, the prayer of Truth in its conscious knowing makes manifest *here and now*—and in abundance—God's gifts to man.

The Adventure of Believing

By SONYA MAX

I HAVE always loved the sound of the word *trail.* The pathfinders among my forbears are the ones that I like best to think about and to imitate. I have traversed the continent afoot, and in battered Fords. I have slept under prairie skies and in mountain passes, and I have helped to navigate small, uncertain boats. I know the thrill of flying. But none of these experiences can compare with the soul-stirring thrill of the adventure of trusting God.

When I first realized absolutely that I had nothing whatever in the world to worry about, that my needs would be met, my difficulties cared for, my problems solved; when I first said with entire belief, *"God is taking care of me, everything is all right,"* then I experienced a lightness of spirit and of body, a confidence in myself, a kinship with people and with all life, that I had never felt before.

There is an incomparable realization of courage in living according to Truth. No physical daring brings the exhilaration that accompanies profound and genuine faith in the presence of God within oneself. No discoveries by land or sea are so exciting as the discoveries thereby made.

Life itself becomes an adventure. Every day I learn new things. I see new possibilities in people, as well as in the most ordinary activities. I have greater faith in myself and in my own ability. All my ideas seem richer and more expansive.

I go exploring in Truth, and compare my ways with those of other adventurers. The explorer lives by faith. He rejoices in proving himself. Faith is the essence of the mountain climber's sure-footed ease. The traveler into far places has faith that he will find a place to sleep each night, and that, when morning

comes, he will be safely on his way. The men who map polar regions, penetrate the slimy roots of the Sargasso Sea, and swim the Hellespont are guided by powerful, sustaining confidence. Swimming, indeed, is so entirely a matter of faith that the novice cannot master the first stroke until he has conquered fear. My first steps in Truth were so like my first attempts to swim that, every now and then, when I have a fresh realization of the law of Spirit, I experience mentally the sensation of swimming. All that is necessary is to relax and let go. Practice brings power and speed, but faith is the beginning.

As I travel through a world of faith I find that, like other travelers, I see common things and habits with new significance. Food, clothes, housekeeping, take on glamour, just as they do when seen against foreign backgrounds. Commonplaces have new meanings. I used to read Hans Anderson a good deal when I was a child. Because he personalized everything, from darning needles to fir trees, everything that I used seemed to have personality, and, though I probably suffered unnecessary pangs because of the sentimentality thus engendered, still the imagery evoked filled my days with color. Now that I have learned how quickly things respond to suggestions of Truth, the color that came with the old fairy tales takes on new tints, and a fine harmony results.

But if things seem more harmonious, they also become less essential. One of the delights of traveling is that it releases one from many of the petty tyrannies of everyday living. Yet this release is only a small reflection of the complete relaxation that comes with an understanding of Truth. The old futilities slip away and disappear, and a new freedom takes their place. Freedom from irritation, from worry, from haste, from hatred, from disappointment.

I HAVE stopped being disappointed because I know that, even if I fail of immediate results in my un-

dertakings, every effort is so much to the good. I have ceased to worry about my mistakes, because I know that I can make no final mistake.

I am no longer afraid of people. The impacts of other personalities upon my own cause me no uneasiness. Hitherto bound by shyness and self-consciousness, I have discovered all at once that social contacts may be made so many joyous adventures in proving the fact that all men are united and that my own indwelling Spirit must, in time, inevitably respond to Spirit in them.

The command to live one day at a time is superfluous now, because my days are so full that I have no space for mooning over yesterday or speculating about tomorrow. And yet, like people who travel unhurriedly, I find that I have immensely more leisure at my disposal than I used to have. I have actually stepped into a larger area of time. The petty repetitions that used to fill my days have somehow resolved themselves into a more congenial whole. I seem to be lifted out of routine, but perhaps it is merely that I am no longer

Praise God from whom all blessings flow;
Thy blessing on this food bestow;
May Thine be every thought I think;
I, to Thy glory, eat and drink.

—SELECTED

bored with routine, for there is never any purely mechanical labor in a day that is vibrant with faith and colored by the adventure of believing. A "chore" or a "stint," repellant under those names, becomes a recurrent opportunity for practicing new attitudes of mind.

The more I realize this, the more I am able to effect, and achieve, and understand. All through the day come fresh realizations, fresh demonstrations, of the might of Spirit and the creative power of the word of Truth. These are not entirely experienced by inner

realization. Many of them take objective form. Pleasant vistas open from apparently haphazard turnings, surprises tumble out of mail boxes, chance callers turn out to have unlooked-for possibilities.

I cease to be timid about doing unusual things. Once assured that what I start to do is necessary and right, I go ahead buoyantly, confident that all is well. The "gay and headlong carriage," which I may perhaps have envied in others and conceived as impossible for myself, becomes my natural mode of progress. I feel within me the clear rush of Spirit, the glow of faith, the spaciousness of peace.

When thou liest down, thou shalt not be afraid:
Yea, thou shalt lie down, and thy sleep shall be sweet. . . .
For Jehovah will be thy confidence,
And will keep thy foot from being taken.
—PROVERBS

I know pleasurable excitement, too. Every smallest fulfillment of spiritual law is a separate reason for rejoicing. The morning I pulled a check for a hundred dollars from the mail box was magnificent, not only because the money, which came from an unexpected source, was most welcome, but because my whole being responded with acclaim to the knowledge that I had proved the law.

Life ruled by faith and lived according to Truth is infinitely interesting and satisfying. It is filled with victory and progress. It is far more colorful, and yet it is immensely simplified. I know that all that I have to do is to remember that God is in me and that I am a part of God. I cannot fall into error or go astray, for the voice that speaks to me in my own heart is sure and steadfast and reliable. It guides me in all my adventures; and all my adventures are full of beauty and joy.

OMNISCIENCE

By FRANCES W. FOULKS

IN REALITY there is nothing at any time in my life, at any moment of any day or night, that I need or desire to know, that is not accessible to me through the indwelling Christ mind. This mind, at one with Omniscience, the same yesterday, today, and forever, from everlasting to everlasting, holds all knowledge, everything that has been, is, and ever shall be. All that I, and any other one, have ever known has become ours because we have touched Omniscience; all that I and any other one will ever know will come to us through contact with the omniscient Christ mind in each of us. The more I put my dependence on this mind, and the more I become in my own mind subservient to it, the greater will be my revelations, for the mind of God only waits to find open and willing channels for the expression of yet unrevealed glories, held from the beginning for man's greater happiness and good.

When I become really conscious of the Christ mind in me, I can at any moment still the intellect, with its reasoning and arguing, its judging "according to appearance," and, opening my mind to Omniscience, have revealed to me that which I need to know. I can, at any moment, putting aside doubt and fear, touch this Source of all wisdom, and receive guidance that will lead me to choose or act or speak aright, to walk in paths of righteousness, in ways of productive living. I can, at any moment, open my mind to the mind of Omniscience and have revealed to me knowledge past the mind of man.

Let me realize, O God, that my birthright is oneness with Thee, that potentially I am all that Thou art. Let me drop every barrier, no matter what it may be, that lessens my consciousness of such unity with Thee. I

would know, and know that I know, that all that Thy consciousness holds of wisdom and beauty, of purity and joy, is mine to know and be. Thine I do know is the secret of wholeness and power, of wealth and peace and righteous living, and I know that the secret of all these shall be fully revealed to me when I put aside the little self, with its ignorance and limitation, its petty desires and lack of understanding of the greatness of true living, and look to Thy all-knowing mind to lead me fully. Let me continually remember that, when I cease to let the human intellect cloud my way and mar my conception of Thee, then shalt Thou have the opportunity to reveal to me the Truth that shall free me from poverty and sickness and failures, from mistakes and stumblings. When I know that I of myself know nothing, that I alone can do nothing, then will Thy knowledge and understanding, O most high God, possess me. When I become conscious of my oneness with the universal Mind, then shall I express Thy beauty and peace, Thy love and wisdom, in all the ways of my life.

Awake, O my soul, and take full possession of your heritage in the mind of God. Awake and become one with the divine intelligence that rules the universe! In Omniscience, all power is yours, all dominion is yours, all that the Father has is yours. Awake and express your birthright in every avenue of your being, in every way of your living, that the mind of God may manifest perfectly in all of His creation! Arouse yourself, assert yourself, and become that which you were created to be, a Christ of God, a Son of the Most High, one with Omniscience!

We thank Thee, loving Father, for the shelter and protection of home. In the stress and strain of life, it is the oasis in the desert, to which our longing souls turn! Here we find rest and peace and joy, and a sense of the Father-Mother love of our God. Amen.—M. S. F.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

LESSON 5, NOVEMBER 1, 1931.

Unity Subject—*The Way to Freedom.*

International Subject—*World's Temperance Sunday.*
—Gal. 5:13-26.

13. For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another.

14. For the whole law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16. But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

18. But if ye are led by the Spirit, ye are not under the law.

19. Now the works of the flesh are manifest, which are *these:* fornication, uncleanness, lasciviousness,

20. Idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,

21. Envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they

who practise such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

23. Meekness, self-control; against such there is no law.

24. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25. If we live by the Spirit, by the Spirit let us also walk.

26. Let us not become vainglorious, provoking one another, envying one another.

GOLDEN TEXT—*Be not drunken with wine, wherein is riot, but be filled with the Spirit.*—Eph. 5:18.

SILENT PRAYER—*The Spirit of the Christ is ever active in me, guiding me into true freedom.*

All that we find in the world around us we can find within ourselves also. We have been taught from childhood of the dangers of intemperance, and it is almost a relief to have the subject changed to another battle ground—the thought realm within us.

All the forces manifested in the world originate in the invisible. Out of apparent vacuity comes electricity; out of invisibility comes the power that moves the body of man. We call it "mind," but it is also force. It has power and intelligence, in addition to many other qualities.

All about us is a world of potentiality that we have not apprehended. This is especially true of our own faculties. We are trying to avoid outer temptations, when the greatest source of danger may be within our own mind. "Walk by the Spirit, and ye shall not fulfil the lust of the flesh." There is no danger whatever of any one's being tempted if desire is lacking. The lust of the flesh is the impulse that leads us to do the things that we ought not to do. What is the remedy? "Walk by the Spirit." This course will take away the prime cause of temptation and fortify us against all the wiles of the world. If we walk by the Spirit, there is no need to war against the Devil or to fear evil in any of its alluring forms.

When man searches his own soul and finds the source of his weakness, he is desirous of attaining the mastery. The fleshly appetites then set up a protest; they oppose the pure thought force that is sent into their midst by Spirit. Contention is rife for a season, and things seem to be worse than ever before. Thus is revealed the battle ground of the "good fight"—the fight with self, the war between true thoughts and error thoughts in consciousness. If only we take the side of Truth, or "walk by the Spirit," the right will prevail.

Nervousness is a reaction in the nervous system, following excessive mental or physical exercise. Under the physical law, artificial stimulation brings depletion. This is the law of cause and effect, which pertains to the material world. Spirit is more potent than any material energy. Paul referred to this fact when he said, "If ye are led by the Spirit, ye are not under the law."

The works of the flesh and the works of the Spirit are so palpably different in their effects that it is superfluous to discuss them. No one disputes that a good life brings forth good fruits in mind and in body. Sometimes the lusts of the flesh seem stronger than the guiding of Spirit. If such a crisis comes in your life and you need help, you can find it by this plan: Affirm that the power of Spirit within your mind and your body is a dominating mind force. If you follow this method faithfully you will "walk by the Spirit," and will be freed from the temptations of the flesh.

QUESTIONS

1. Where do the forces manifested in the world originate?
2. Whence comes the power that moves man?
3. Do temptations come from within, or from without? What tempts people?
4. What are the results of walking "by the Spirit"?
5. To what did Paul refer when he said, "If ye are led by the Spirit, ye are not under the law"?

6. How can man be freed from the temptations of the flesh?

LESSON 6, NOVEMBER 8, 1931.

Unity Subject—*Righteous Desire.*

International Subject—*Paul in Ephesus.*
—Acts 19:8-20.

8. And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God.

9. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

10. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.

11. And God wrought special miracles by the hands of Paul:

12. Insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

13. But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

14. And there were seven sons of one Sceva, a Jew, a chief priest, who did this.

15. And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye?

16. And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.

17. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

18. Many also of them that had believed came, confessing, and declaring their deeds.

19. And not a few of them that practised magical arts

brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.

20. So mightily grew the word of the Lord and prevailed.

GOLDEN TEXT—*Have no fellowship with the unfruitful works of darkness, but rather even reprove them.*—Eph. 5:11.

SILENT PRAYER—*The name of the Lord Jesus is magnified in me.*

Ephesus means desire. It was here that Paul preached longer than at any other place. Ephesus was one of the most important cities of ancient Greece, and it well represents that central building faculty of the consciousness called desire. Ephesus was famed for its tents, so much so that the luxurious Athenian general, Alcibiades, thought that his furniture was not complete unless he had a tent from Ephesus. This city was famed for its art also. The temple of Diana was there, and many craftsmen made up the city's population. This all shows the mental state of its inhabitants, and symbolizes a certain center of consciousness in the body of man.

Some people think it far-fetched to claim that a city or place on the earth has any relationship to man's mind. The fact is that all places are representative of the mind. The prevailing idea in the race mind, in any age of its history, may be told by the character of its cities. The American people are picturing in their cities what exists in their minds, and we can readily locate the intellectual, governmental, artistic, and manufacturing cities of our country. Every part of man may be found in a representative city. Man makes the world about him according to the pattern of his own mind. He has no other pattern. So we say that the Greek meaning of the word "Ephesus," desire, represents the desire faculty in the mind, and is used by writers of Scripture to symbolize certain movements that go on when Truth is spoken there. In its physical

aspect, Ephesus is the stomach. In its mental aspect, it is at the pit of the stomach, in that nerve center which controls and directs all the organs pertaining to digestion and assimilation.

Philosophers like Darwin and Spencer say that desire is the root of all body building. They claim that desire draws together the few protoplasmic cells that make the stomach of the most primitive life forms. The giraffe's desire to nip the tender shoots high up on the trees has developed his neck, cell by cell, until its present form enables him to reach them. The deer's desire to flee from his enemies has developed his ability to run swiftly. Thus science proves the law of thought in building the body. Desire is but another name for constructive thought. The desire is the center from which goes forth the impetus that makes the form.

The cells that build the form are motivated by ideas; hence the character of the form is determined by the ideas back of it. Ephesus was given up to idolatry, superstition, and general materialism. We find in unregenerate man that this center is given up to physical and error ideas, and it must be raised to the spiritual plane by the power of the word. Hence, Paul spent almost three years preaching the gospel in Ephesus.

At Ephesus the word of Truth cast out evil spirits and healed the sick. This work was imitated by strolling Jewish exorcists. They used the same formulas that Paul used, but they had not been converted, or mentally purified. The evil spirits turned upon them and overpowered them, and they fled.

There are people who want to be healed without repentance. They want to be freed from the penalty of error, but do not wish to do right. Such people ask for word formulas and magic. They create a demand for the exorcists who imitate the Truth, but who do not understand that change of heart and thought which must accompany all true healing.

Sceva, the Jew, means an established instrument, and refers to the fixed state of mind in the physical

consciousness. The "seven sons" are the seven centers of thought and action in the body. When we find that by the mere use of words and formulas there is no permanent casting out of the evils that beset us, fear falls upon us, and the name of the Lord Jesus is magnified. "Many also of them that had believed came, confessing, and declaring their deeds."

Randall, a Bible authority, says, "Confessing, being used absolutely, denotes giving thanks to God for this manifestation of His goodness and power; and showing, declaring, announcing, denotes a report of what they had seen, not a confession of what they had done."

The burning of the books of those who practiced "magical arts" means the total denial of all formulas and aids that are not based on an understanding of Truth.

QUESTIONS

1. What do cities represent, in the study of the individual?
2. What do philosophers say of desire?
3. What is another name for desire?
4. What moves the cells that build the body?
5. What part does repentance play in healing?

LESSON 7, NOVEMBER 15, 1931.

Unity Subject—*Human Limitations That Hinder the Realization of Divine Love.*

International Subject—*Paul in Jerusalem.* —Acts 21:27-39.

27. And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him,

28. Crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.

29. For they had before seen with him in the city

Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

30. And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.

31. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion.

32. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

33. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.

34. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.

35. And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd;

36. For the multitude of the people followed after, crying out, Away with him.

37. And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?

38. Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?

39. But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

GOLDEN TEXT—*Thou shalt be a witness for him unto all men of what thou hast seen and heard.*—Acts 22:15.

SILENT PRAYER—*Let the work of Thy Spirit in me be love and peace.*

"O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Jerusalem, the Holy City, represents the love center in consciousness. It is also known as the city, or place, of peace. Physically it corresponds to the cardiac plexus. Its presiding genius is the apostle John. The loves and the hates of the mind are precipitated to this ganglionic receptacle of thoughts, and are crystallized there. Its substance is sensitive, tremulous, and volatile. What we love and what we hate build cells of joy or of pain in this center. In divine order it should be the abode of the good and the pure, but because of the error concepts of the mind it has become the habitation of wickedness. Jesus said, "From within, out of the heart of men, evil thoughts proceed."

In the regeneration, Truth visits this holy place for the purpose of redeeming it, but finds the very center of religious thought, "the temple," given over to bigotry and intolerance.

We all want Truth and the help that comes from it, but when Truth is presented to us we object to the broad, liberal spirit that it proclaims. This is especially the case if our religious training has been narrow and pharisaical. The Jews were taught that they were the chosen people and that all others were heathens. Paul believed that by argument he could show the Jews that he was right in his broader interpretation of the law. In this respect he was not wise. Religious partisans are dogmatic. What they have been taught is their authority, and they are not open to logic; hence to argue with one mentally bound in some religious sect creates antagonism and anger. History proves that the so-called "heretic" has never been allowed to argue his case; his destruction has been instantly demanded by religious fanatics.

This destructive thought still exists even among many who claim the freedom of modern enlightenment and civilization. When religious zealots frighten their students and patients by telling them that all other cults that practice spiritual healing are wrong, we are

forced to conclude that bigotry and intolerance have not passed away.

When a man begins, in thought, to see himself better than other men, he makes his body the dwelling place of this separating thought of superiority. Next, this thought of separation extends to environment; social apartness follows; temples are built with partitions, and whoever dares to enter the rooms reserved for those of another class is sure to meet with violent opposition.

When Truth comes to the one who is in this fixed state of mind, there is a tumult in his body temple. Uppermost is the fear that the rites and customs of the church will be interfered with; customs and beliefs and the teachings of those in authority seem of more weight than reason and logic. Any diversion from the old methods of thought is resisted. The whole religious nature is moved; thought runs to meet thought, and a concentration of resistance is set up in the mind, which forces out the idea of Truth and closes the doors, as described in the 30th verse.

Many people wonder why they do not develop divine love more quickly. Here is the reason: they make a wall of separation between the Jew and the Gentile, the religious and the secular, the good and the bad. Divine love sees no difference in persons. It is principle, and feels its own perfection everywhere. It feels the same in the heart of the sinner as in the heart of the saint. When we let this truth into our heart and pull down all walls of separation, we shall feel the flow of infinite love.

When from our heart we cast forth Truth, and seek to kill it, the secular realms of thought put it in bonds. The ruling intellect sees in it an assassin who has been inciting a revolt against its authority. This ruler of the mind has little respect for religion, but has a mighty awe of the rights of a Roman citizen. When it learns that Truth is both Jew and Gentile, common to both head and heart, it gives due respect, which

goes to show that Truth is less hampered by skepticism and infidelity than by the bigotry and the fanaticism of ignorant, religious zeal.

QUESTIONS

1. Where are the loves and the hates of the mind precipitated? What effect have they?

2. Why is it unwise to argue with persons who are bound mentally in some religious creed or dogma?

3. What happens when Truth meets ideas of social or religious superiority in the mind of an individual?

4. Why do some people find it difficult to develop divine love?

5. By which is Truth hampered more: skepticism and infidelity, or bigoted and ignorant religious zeal?

LESSON 8, NOVEMBER 22, 1931.

Unity Subject—*Indomitable Truth.*

International Subject—*Paul in Rome.*
—Acts 28:16-24, 30, 31.

16. And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

17. And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

18. Who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.

19. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught whereof to accuse my nation.

20. For this cause therefore did I entreat you to see and to speak with *me:* for because of the hope of Israel I am bound with this chain.

21. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.

22. But we desire to hear of thee what thou thinkest:

for as concerning this sect, it is known to us that everywhere it is spoken against.

23. And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter,* testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

24. And some believed the things which were spoken, and some disbelieved.

30. And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31. Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

GOLDEN TEXT—*I can do all things in him that strengtheneth me.*—Phil. 4:13.

SILENT PRAYER—*My words of Truth are Spirit and they are life; they accomplish that whereto they are declared.*

Paul truly represents the experiences of Truth in the fallible human consciousness. His life does not represent Truth in its highest, but a statement of Truth as working its way through a mind unused to the presence of that phase of Truth. Jesus Christ was the whole Truth demonstrated, but the word of that Truth had to be sown as seed in the minds of men, where it went through all the changes that take place in a grain of corn after it is dropped into the ground. The soil was rocky at that period of human history. Peter was a bigot and a denier of his Lord. Thomas was a materialist and a doubter. Judas was a thief and a traitor. The disciples, including the beloved John, quarreled as to who should be first in the new kingdom that their materialistic minds conceived as about to be set up by Jesus. Paul, as Saul, was a persecutor of Christians and a manslayer, having been a passive accomplice of those who stoned Stephen to death. By nature Paul was a fighter. He belonged to that class of irrepressibles who, when fired by an idea, cannot be

hushed. He persisted in talking about the subject that possessed his mind. He argued and expostulated and, in fact, was an intellectual debater. In this day he would be called a wordy crank. At Troas he preached all night. One young man went to sleep, fell from a third-story window, at midnight, and was taken up dead. Paul was not to be silenced by such a little thing. He promptly restored the young man to life, and went on preaching until daylight.

Truth is first conceived by man in the heart, of which Jerusalem is the symbol, but because of intellectual dominance it drifts to the head, of which Rome is the symbol. Paul's being taken to Rome in chains is a fitting symbol of Truth captured by the religious intellect and confined by the bonds that it has placed upon itself.

Paul called together the most prominent Jews of Rome and explained to them that so far as he knew he had done nothing against the religion of the Jews, "yet was delivered prisoner . . . into the hands of the Romans." We often justify ourselves in a similar way when environments seem to hold us. We argue that we have been true to the law, yet are bound hand and foot. We forget that we appealed to Cæsar (intellectual authority) in the beginning of our difficulty, and that the law that we then invoked is still working.

In spite of the bonds of custom or intellectual reasoning, we should go on declaring the word of Truth. The conservative element in us rebels against any expansion of the doctrine that has been accepted, and without investigation stamps any new teaching as counterfeit: "for as concerning this sect, it is known to us that everywhere it is spoken against."

Truth advances slowly. "Some believed the things which were spoken, and some disbelieved." Do not be discouraged if your work is accepted slowly. Do as Paul did—continue to teach and to preach the Lord Jesus Christ—and the harvest will come eventually. A mind that daily sends out its concentrated force is

said by occultists to exert tremendous power. If your philosophy is based upon Truth, it will demonstrate the good if you persist in affirming Truth and refuse to dilute it for the sake of popular demand. Do not fear that Truth will fail. The fact that people disbelieve is no sign that your statements are in error. Every new statement of Truth has been decried by the masses. Most of what is accepted as true today in nearly every avenue of science and religion was ridiculed when it was first set forth. When Jesus declared Himself to be the Messiah, the Jews laughed Him to scorn. If in our day Jesus should tramp from town to town and associate with such people as those with whom He associated in Palestine, how many would believe in Him? Many of the churches that owe their origin to His words would not accept Him, and people who bow in adoration before the ideal pictures of Him that art has produced would not recognize His face. Nevertheless, Truth is enduring. It will keep on working in the consciousness of men; the whole earth will come under its dominion, and will be lifted out of the bondage of error thought.

QUESTIONS

1. Was Paul perfect? Did his life represent Truth in its highest aspect? Explain.
2. Where is Truth first conceived by man?
3. What is symbolized by Paul's being taken to Rome in chains?
4. Should we keep on declaring the word of Truth regardless of the manner in which it is received? Explain.

LESSON 9, NOVEMBER 29, 1931.

Unity Subject—*Divine Love Put into Practice.*

International Subject—*Paul's Letter to Philemon.*
Philemon 4-20.

4. I thank my God always, making mention of thee in my prayers,

5. Hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints;

6. That the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ.

7. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

8. Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting,

9. Yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus:

10. I beseech thee for my child, whom I have begotten in my bonds, Onesimus,

11. Who once was unprofitable to thee, but now is profitable to thee and to me:

12. Whom I have sent back to thee in his own person, that is, my very heart:

13. Whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel:

14. But without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.

15. For perhaps he was therefore parted *from thee* for a season, that thou shouldest have him for ever;

16. No longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.

17. If then thou countest me a partner, receive him as myself.

18. But if he hath wronged thee at all, or oweth *thee* aught, put that to mine account;

19. I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides.

20. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

GOLDEN TEXT—*There can be neither . . . bond nor free . . . for ye are all one man in Christ Jesus.*—Gal. 3:28.

SILENT PRAYER—*The Christ mind has made me*

free, and I see all others included in like freedom.

The text of this lesson is part of a letter that Paul wrote to Philemon, a wealthy man of Colossæ in Asia Minor, whom Paul had converted to Christianity.

The letter is written in behalf of Onesimus, a slave who had run away from Philemon after having stolen from him.

Onesimus came to Rome, where Paul was in prison. Paul had converted him to Christianity. Onesimus, no doubt, made himself very useful to Paul in his bondage by running errands for him. It is no wonder that Paul expressed regret at losing Onesimus.

In this letter Paul makes practical application of divine love. While he had the authority as a teacher and spiritual adviser to command Philemon to do what was right, he chose the Christ method of appealing to his love and coöperation. He appealed to Philemon as a brother and a friend. In this way he awakened a spirit of love and coöperation in Philemon's consciousness, which caused him to be kind to the returned slave because of love, rather than from a feeling of duty or of fear. Much more can be accomplished by the loving friendly attitude than by arbitrary methods. When modern business men realize that the Christ Spirit of love and coöperation, applied to their business, will bring them success they will give more attention to it.

The slave was once unprofitable to his master, but, now that he had had a change of mind, now that he had been born again, he was a profitable man to Paul, and to every one. He had learned that he who serves best is greatest. He was now capable of being more than a servant, because he had been quickened by the Christ Spirit within him.

Paul's generosity is shown by his offer to pay for all that Philemon had lost by the actions of the slave. Paul's faith in Onesimus' goodness must have made the man strong in his desire to do right. When our innate spiritual righteousness is pointed out to us by

some one who has faith in our ability to manifest it, we are moved to heroic effort to prove our worthiness of such trust.

In Paul's letter there is no word of criticism for the slave or for the master. It is written for the welfare of them both, and only constructive ideas are given.

Calling attention to failings does not bring harmony so quickly as pointing the way to perfection and harmony.

QUESTIONS

1. What was Paul's motive for writing this letter to Philemon?
2. What is the surest way to get another to do right?
3. Why was Onesimus a profitable man after he had been in Paul's company?
4. Is one helped by another's faith in one?
5. Does adverse criticism tend to promote harmony?

What We Bring We Find

Illusion! Underneath there lies
The common life of every day;
Only the spirit glorifies
With its own tints the sober gray.

In vain we look, in vain uplift
Our eyes to heaven, if we are blind;
We see but what we have the gift
Of seeing; what we bring we find.

—*Longfellow*

THE GRATEFUL HEART

Words by MINOLA MADDY

Music by CARL MOERZ

1. Give me, dear God, a grate-ful heart, A heart to sing and
2. My heart has found in Thee con-tent, No need shall ev - er
glow, ... A heart that sees the sun-shine bright, Tho'
know. .... E - ter - nal life and peace are mine Thy
clouds be dark and low. ..... Give me a grate-ful
gra - cious love to show. ..... And now, dear God, I
heart, O God, That looks to Thee a - bove, ... A heart that
give my thanks, In Thee I've found sweet peace, In Thee my
knows no lack or fear When sheltered in Thy love.
joy is made complete, Thy love will nev - er cease.

The Child to Be

By ZELIA M. WALTERS

BETTY was proudly carrying in the plate of smal cakes for Mother's afternoon callers: on th step up into the living room she stumbled an fell. She sat there weeping quietly, but heartbrokenly not because she was hurt, but because she had faile so dismally when she meant to help.

"Never mind, dear," said Mother. "I have mor cakes in the kitchen. You'll remember the next time and you'll never stumble over that step again."

Betty dried her tears, and brought a second plate Her self-respect and confidence were restored. She i far less likely to stumble in the future, because of he mother's attitude toward her little accident.

CONTRAST this with a similar incident. Teddy ha been allowed to bring in a box of snapshots tha a guest wished to see. He let the box slide out of hi hand, and the snapshots flew all over the floor.

"That's just like you," said his mother. "You don' pay heed to what you are doing. You're always drop ping things and making a mess."

Teddy flushed and scowled and backed away. Th next time he will not be eager to help entertain a guest and his mother may wonder why her boy is self-con scious and sullen. She has wounded his self-respec by reproving him before the guest, and she has shake his confidence by pronouncing sentence on him.

Which of these two children is likely to grow int the graceful, courteous, poised youth?

The child that is to be tomorrow is growing out o the child of today. What he is to be tomorrow depend in a large measure on the potentialities of characte that are being emphasized in the home today.

THERE was a time in the Dark Ages, now happily past, when child discipline consisted largely in calling attention to traits of character that parents did not want to see perpetuated. A child was told that he was a bad child, a dirty child, a lazy child, a lying child, all with some vague notion that he would turn from his evil ways. Virtues are not inculcated thus. Characters are formed, for good or ill, not by admonition, or condemnation, or by a single lesson. The impression repeated again and again is what makes its mark on character.

"But," said one bewildered mother, after hearing a warning on this score, "what shall I do? Shall I tell my child he is a good child when he is being naughty?"

No, it is neither necessary nor desirable that we call evil good, but let us beware lest we call good evil.

LET US look again at the two little illustrative stories, both of them, by the way, true stories. In each case the child's haste, awkwardness, and inexperience caused an accident. One mother chose to call attention to the evil aspects of the accident; the other mother dealt with the accident constructively. She said: "You've fallen this time. You'll learn by this experience. Next time you will be more careful, and not fall." And her word, in its degree like the word of God, shall not return unto her void, but shall accomplish the thing whereto she sent it. As we love our children, let us be more careful what words we send out to be accomplished in their life, lest our words rise up in judgment against us.

Every bit of childish misdoing, looked at carefully, will show two sides, as in the cases that we have noted. Look for something to commend in the child even when he is very trying. If he has missed the mark of high attainment, show him where his error lies, but do not leave him with condemnation; show him the way to do better. That is the heart of all successful measures of discipline—for child and for adult. The family wants the erring child, the State

wants the erring adult, to do better. And a very large part of all discipline fails because we condemn without pointing the way up. We have a choice every time we face a sinner, young or old. We may place emphasis on the good or on the evil of the situation. Speak the word to the child that you wish to see fulfilled. Do you behold a lack in his character? Call the missing or undeveloped quality into being by loving, patient persistence. Refuse to behold the child as evil. He is not evil. He is the child of God. Within him are all those qualities of nobility that belong to God's children.

MANY parents spend much energy in fretting over childish faults that are of no moment at all. Many of these annoying little traits run their course, and disappear of themselves. Parents spend themselves to exhaustion in trying to cure a child of dawdling. All their efforts are vain. Then overnight the fault disappears of itself. The child has just grown past that phase of life. Grimaces, untidyness, awkward shyness, affectations, crushes, egotism, unreasonable aversions, brusque manners, all these and other faults like them are passing phases of growing up. They mean no more than the child's physical disproportion and awkwardness at certain stages of his growth. They do not call for active measures of eradication. It is better to notice them very little. Say to yourself what the philosopher says of the ills of life, "It passes." These things call for patient love, for the faith and hope that sees in the child the perfection that is rightfully his.

The best that we can do for our children is to live rightly before them. They may forget all the things that we say, or even after a while consider our notions out of date. Our attempts at discipline may quite possibly have an effect that we did not intend. But if we live nobly before them, if we have shown always high qualities of honor, and the mercy and generosity of love, if we walk with God in the little daily matters of the home, we create an influence for good in the child's life from which he will never be separated.

SILENT UNITY

Be still, and know that I am God

The rich harvest of heavenly ideas fills me and illumines me with wisdom and understanding

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those whe need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by right-eous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

The Harvest of Wheat

The thought of gathering in the harvest is associated with the month of November.

As the farmer gathers in his harvest, the result of his sowing, so also we all gather in the harvest of our thoughts.

Jesus illustrated this sowing and gathering by man in the parable of the sower. He said that the seed was the word, and the figure that He used for the soil plainly points to the mind.

Whatever thought or word we allow to become active in our mind brings forth a harvest in its season.

The harvest is according to the sowing. "Whatsoever a man soweth, that shall he also reap."

The character of the mind, or soil, has a

lot to do with the harvest, but not all. The seed is the word, and the only seed worth while is words of Truth.

Good seed may be snatched away by Satan, personality. Do not let selfishness steal the words of Truth before they have taken root in your mind.

Again, do not effervesce in your spiritual enthusiasm and exhaust your mental viality. Instead, affirm your eternal steadfastness in Truth, regardless of tribulations or persecution.

Do not let the cares of the world or the deceitfulness of riches, like thorns and weeds, choke the word and cause it to become unfruitful.

Let the good word of Truth take deep root in the rich soil of your mind and it will bear fruit, as Jesus taught, thirtyfold, and sixtyfold, and a hundredfold.

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

LAST Christmas time I wrote to you asking prayers for my little granddaughter who was in the hospital terribly ill with pneumonia. The day after I wrote to you three physicians, including her father, who is a doctor, practically gave her up. They then sent several hundred miles to another city for a specialist in lung trouble. When he came he said that he would operate the next morning to draw the pus out of the lung. But he held out little hope that he could save the child's life, even if he did operate. It was simply a last resort and they wished to leave nothing untried. I had written to you a day or two before, but I thought that you had not had time to receive my letter. Late in the afternoon I left the hospital frightened almost to death myself, but in some way my faith held. My husband and I got into our car and drove until we found a healer. The city was not at all familiar to us, but we were guided, I know. This gentleman gave both me and the little girl a short treatment, and this Truth statement to be held for the baby: *"You are the perfect*

child of God and you breathe in and out the breath of eternal life. You are not living under the law of doctors, nor can you be sentenced by them. You are living under God's law, and God is your life."

I held the prayer, it seemed to me, constantly for the entire night. In the meantime my letter would probably have reached you. When I called the hospital next day, there had been a change and the doctor would not operate until the next day. The next day the doctors were much puzzled, but the infection and general condition was so much better that they decided not to operate at all. She grew steadily better, and two days ago she left the hospital pronounced cured.—*H. R., Palo Alto, Calif.*

THANK YOU so much for the help that my husband received after I telephoned to you last week! He had been in great pain after having an abscessed tooth pulled and the gum lanced, but within a half hour after calling you he was asleep.—*Mrs. A. G. H., Omaha, Nebr.*

IT IS with a heart full of thankfulness that I am writing this letter. Little Betty and Mildred M——, for whom the telegram was sent, were at the point of death from pneumonia and measles. Their father, a neighbor, came over to telephone and was half out of his mind from worry, fear, and so on. So after he left, saying that all he could do was to pray (and the poor man wasn't in a condition to think coherently), we sent to you for prayers. Next morning the doctor, who had given up all hope, said the children were much brighter and that chances for their recovery were very much improved. And that evening they were well on the road to recovery. Such a darling pair of blond, curly-headed, blue-eyed kiddies!

When telephoning the telegram, after I had said, "This goes to Unity, Kansas City, Mo.," the Western Union girl said, "Silent Unity, 917 Tracy Ave.?", thus

showing a familiarity that was cheering.—*F. M., Webster Groves, Mo.*

FILLED WITH PLENTY

YOU MAY discontinue prayers for my husband in regard to the success of his business. Business is just wonderful, and I know it will continue to be so. Accept the inclosed check as a love offering.—*Mrs. H. F., Chicago, Ill.*

I HAVE wonderful news for you. My appeal to you for prayers for Mr. M—— was mailed February 21, and on February 23 there came a telegram from him telling me of a customer for the property. And now the sale has just been completed in all details, and I have received the full payment of his indebtedness to me.

How quickly God hears our prayers! Within thirty-six hours of his letter to me, telling me how terribly blue he was, divine love was working out his problem. My inability to pay my own debts, because he couldn't meet his obligation to me, never occurred to me or troubled me in the least. My one thought was that, if a way could only open for Mr. M—— to clear up all his debts, it would be proof of his faith, which he said he still had. I declared that God was his supply and that all his affairs were in divine order, that God did not put him here to leave him without help, and that some way would open. How promptly came the answer!—*C. D. B., West Roxbury, Mass.*

HE SHALL HAVE ABUNDANCE

JUST a line to tell you that God has been and is being very good to us. I have been using the prosperity-bank statement with the bank drill every day. The very day I mailed my first letter to you asking for prosperity prayers my husband made a sale that netted him more commission than any other all last year, and only yes-

terday he made another good sale. His Christmas business exceeded that of almost any other salesman in the store.—*Mrs. C. W. W., jr., New York, N. Y.*

I CAN truthfully say that since I have been using the prosperity-bank drill and the bank I have had many blessings.

When I came into touch with Unity about fourteen months ago I was "down and out" in a way. We have always had plenty, but things were tied up considerably. I asked for prayers and also for prosperity banks, and God has blessed us wonderfully on many occasions, and sent us help in marvelous ways. I have always written to you of the answers to our prayers, and words fail me when I try to express to you the wonders of God's love, as taught by Unity people and their literature. I tell every one that I feel that there is no other "band" on earth more spiritual, more loving, and more in contact with God than Unity people. You have helped me so many times! God bless every one of you! —*H. S. C., Greensboro, N. C.*

SEARCH THE SCRIPTURES

Denver, Colo.—One of the greatest joys of my life is to send you my work on Lesson 6. I have taken a longer time than usual at it, but I studied until I got the understanding which your wonderful God-inspired books gave me, then I meditated until I incorporated the words into spirit, soul, and body. I have attained the consciousness of life eternal, for which I praise God, and I thank Him for the wonderful opportunity that He provided for me to enable me to study under your supervision, wonderful Unity people. I have had many wonderful revelations while studying this lesson. I certainly have learned what life is since I started your correspondence course. No gold can pay the price of these lessons, for they change one completely. Inclosed please find love offering, blessed and infolded with love. God bless you

all as I speak to you through words on paper, Spirit to Spirit! God bless you!—*Mrs. E. G.*

IT IS with a grateful heart that I am sending my sixth lesson. Each succeeding one brings me new light, new hope, and more inspiration. I am very, very grateful for your invaluable help. God bless you and your work!—*S. L., New York, N. Y.*

HE IS MY REFUGE

I HAVE been reading Unity books and magazines for about two years, and, because there were conditions in my life that seemed to close in around me, I have memorized your health and prosperity thoughts more or less regularly, at first simply because they gave me comfort, and then as my faith increased I began to manifest the effects of my understanding of their goodness.

My first real victory was when I was healed of a lifelong habit of constipation. For nearly a year I have been comparatively free from trouble of this nature, and when I am seemingly troubled I simply relax, explore my everyday thoughts, root out any fear or worry that I find there, and then place my health in the hands of my Father. The result is always victory.

Since I have practiced the daily silence period that Emilie H. Cady explains in her wonderful book, "Lessons in Truth," harmony, peace, and health have come into my home, and in the last few weeks I have stood by and watched my affairs shape themselves wonderfully to my advantage. For instance, we were given the opportunity to buy a home in a very good location at a very low price, and we have had the joy of remodeling, redecorating, and painting, and making a lovely home out of a dismal, ugly, old-fashioned house. I cannot explain the joy that this has been to me, because it is an exact material replica of the remodeling that has taken place in my mind so recently.

In the meantime my husband was promoted to a

much better position, one that will mean day work for him. He has worked nights for five years, and in all that time he seldom had enough sleep. This change is a real blessing for all of us.

Then just recently we found ourselves rather overloaded with debts. They seemed to press us close, as debts always do, and for a time I could not see my way out. One day I discovered on the back of a *Unity* magazine the "23d Psalm Revised," which I memorized, and then I turned my financial affairs over to my Father, refusing to worry about them. Yesterday from an unexpected source I received forty dollars. This will pay all the small bills and provide us with some of the things that we need. I am humbly thankful and know that my Father is now leading me into the way of remitting my larger debts. I feel His hand in all my affairs; wherever I turn, I see evidence that He is pulling for me, and what a wealth of comfort and joy that brings!—*D. F. J., Los Angeles, Calif.*

MY HELP COMETH FROM JEHOVAH

I AM studying "Lessons in Truth" now, and when I have finished with that I will start with "Christian Healing," and so on until I have read them all. I know now that I have found the right way to help myself and any one else who comes to me with a heavy heart. Isn't it wonderful? I can hardly realize it.—*Mrs. R. G. T., Los Angeles, Calif.*

THE *Unity Daily Word* has been a great blessing to me and I prayerfully recommend it to the whole world.—*H. S., Mt. Lawley, Australia.*

FATHER, I THANK THEE

PLEASE renew my subscription to *Unity* magazine. I enjoy your magazine very much. Each number seems better than the previous one. The last number was especially good. I had hardly finished reading it

the first time (I always like to go through them a second time) when I left it on my seat at the theater. I started to return for it when I saw a woman pick it up and I could tell by the expression on her face as she told her friend about it that she was pleased to get it. Thinking that she would be blessed as I have been in the reading, I did not ask her for it.—*J. H., Miami Beach, Fla.*

I WANT to tell you how especially helpful four of the Unity principles are to me. They are all helpful, but these four seem to me particularly so. First, Unity School never "knocks" any person or any faith; second, it never tries to force any one's thought in any particular direction, but leaves such decisions up to each person's inner guidance; third, it never speaks of punishment, but only of results, which conveys no feeling of vindictiveness at all, though Unity's teachings do prove that each person alone is responsible for the results in his own case, and that failure cannot be excused by blaming some one else. Fourth, Unity School never asks for money, which seems a clear proof that its teachings "work," besides arousing in one so much happier a feeling through giving freely and gladly, instead of reluctantly because of a demand, or because of a feeling that one should do so.—*D. M. H., Paris, France.*

I LOOK forward to Monday morning because I receive *Weekly Unity* on that morning's mail. I am sure of finding something of benefit, and I realize that what is not applicable to me will meet another's need.

I wish to thank you for the many unusually fine and exalted articles that have been appearing lately in *Weekly Unity*. Especially do I refer to, "The Dark Hour, and Beyond," "Blazing a Prosperity Trail," "What Does It Mean to Forgive?" "The Emphasis of Life," and "The Underlying Vision."—*J. M. R., Pt. Huron, Mich.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

---

For the past eighteen years I have been interested in Unity. At one time I believe I got some temporary help from your teachings in many ways. I have written for help and have felt that I had a great deal of help. Other times I doubt very much whether anything was gained by writing to you or trying to live up to the teaching.

Right now I feel that this letter is useless; still I am writing it, hoping it will clear my mind at least. One thing that I do not like, nor understand, about your teaching is that you are so impersonal. You never seem to take a problem as a personal one; it seems to me they are all dumped in a lot and sent to the Silent Seventy, or whatever you call it. Time and again I have asked some question that I really wanted some information on and never received a reply; just a little notice. I may be wrong, I hope so.

In the past eighteen years I have been very prosperous, and then at times I have been very poverty-stricken. I know that if I really had the right idea of Truth I would not go along as I have been.

What I want now is a complete readjustment of my life. I want to settle down into my right place, I want prosperity that will last. I am here, there, and everywhere—under all kinds of different conditions. I am tired of it. If I cannot settle down in one place and have a home, I mean if my life is going to be nothing but just moving around with no home in particular, I want it to be a little more pleasant. In fact, what I want is peace of mind and money and to be able to do the things that I wish to do.

I am just taking this last chance to see if I can get some results. Please put my name in for prayers for adjustment and prosperity.

Also ask prayers that I may get possession of some jewelry on which I borrowed $2500 some time ago. I feel as

though I must have this jewelry, and I know that I can get it if I go about it in the right way. I am asking sincerely for your help in this matter.—*Extract from a letter answered by Silent Unity.*

In the spirit of loving service we are ministering unto you, with faith and hope and loving trust in our heart that you will be blessed.

Our ministry is an impersonal work, for in that way we are better able to help lift the consciousness of the individual. If we gave our attention completely to your problem, we would not be able to help you. We see it as nothing, a mere seeming in the realm of Spirit. It has no place or power in your life, because in reality it simply does not exist. The less anxious thought you give to it, the quicker it will be dissolved.

We assure you that we give every individual writing conscientious personal attention. The work of Silent Unity is sacred, and we place all those who come to us for help lovingly in the Father's care, to receive and partake of the living Christ Spirit. All who enter this pool of divine love willingly, unconditionally, and devoutly receive healing in mind and body. It cannot be otherwise. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

You were placed in the world to do the work that was ordained for you, that of soul unfoldment. Each individual comes into outer form for that purpose, and, to the extent that this purpose is recognized and conformed to, he receives. How can you be happy and peaceful and poised if your mind is filled with unrest and lack? How can you live the real Christ life if your heart is torn by discord and anxiety? The outer comforts and blessings of life are necessary to your well-being, but there is a price that you must pay in order that you may have such things. A part of this price is that you must not stress the possession of material things. You can enjoy them, but they of themselves cannot bring you happiness. They are merely contrib-

uting factors; the essentials of happiness you can find nowhere but within yourself.

God must have a worthy channel through which He can express, and it is your divine mission that you live wholly and completely unto the Father. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the key that unlocks the door to the Father's rich storehouse of abundance.

Receive now the Holy Spirit and be free in mind and body. Work with the living substance of life and receive courage to press onward and upward. It is the priceless gift that God extends to all. The living Christ Spirit is within you, lifting you out of all darkness. Partake of the living manna and be resurrected. Downward looking makes you lose your life in a sea of troubled thought, while transcendent knowing helps you to pass through the period of transition with illumined countenance.

Join us in prayer many times a day. As you willingly surrender yourself wholly and completely to God, your whole outlook changes. You know that God's will, which is good will, is now being done in your life and affairs.

Please pray for my niece. . . . I am a wreck myself. Have been in this tuberculosis sanitarium for nearly a year, but am a hopeless case, so there is no use in praying for me. Besides, I haven't anything to live for if I do get well.—*Extract from a letter answered by Silent Unity.*

Even as we bless your niece with the thought of light, life, and wholeness, so do we bless you, dear friend. You need to awaken to a new understanding —an understanding that there is no such condition as "hopeless," and that you *do* have something to live for, that "something" for which *you were created.*

"Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures." God has willed you forth into being—

willed that you manifest and embody Him as fully, as perfectly, as gloriously, as did our Elder Brother, Jesus Christ. Let this Truth sink deep into your mind and soul: The will of God is destined to absolute fulfillment! That is the reason why no condition is "hopeless." A "hopeless" condition just means that more of God—more light, more life, more love—is needed, and as darkness disappears before the sunlight, so does the darkness of inharmony fade before the light of God.

Transfer your heart's love, life, and desire to the realities of Spirit; let them be your treasure, your all, and, dear one, you will rouse out of your inertia, fired with a new vision, and you will realize that *you have really never lived before!* There is nothing like drinking at the fount of divine life to work the miracle of rebirth and re-creation. The vision that spreads before one is a vision of the eternal beauty, the eternal progress, and the inexpressible joy and satisfaction of soul that growth, progress, and unfoldment give. It is exultant *living!*

The Secret

One very icy day a group of people waiting for a car observed a small boy walking and sliding over the sidewalk, perfectly free, steady, and unconcerned, enjoying the experience. One person remarked, "Look at that boy; he doesn't fall, yet I had all I could do to keep my footing when I took the most cautious steps." Another said, "Yes, but he isn't afraid." Undoubtedly that was the secret of his security in the midst of apparent uncertainty and danger. Freedom from fear gives us confidence to press on to the goal and conserves our strength.—SCIENTIFIC CHRISTIAN TRAINING

SELF-INVESTMENT

Strangely enough—or is it really strange, when we consider the essential beauty of the presence of God in our life—our deepest grief does not come from the loss of relatives who have given of themselves, sacrificially, for our comfort and contentment. The grief that seems almost inconsolable is that which occurs through the loss of one to whom we ourselves have devoted the best of our time, thought, and energy. What really has been torn out of us, through this loss, is a priceless benefit accruing to us through our own affectionate devotion of ourselves—our whole-hearted investment of ourselves in the object of our love. It is obvious that what we really want to pray for, now, is another opportunity for self-investment. It is at this point that we have sustained our most poignant loss: it is at this point that we must endeavor to make the repair.

If you have lost a child upon whom you had lavished the best of your affection, the early adoption of another child may or may not effect the healing of your wound. The idea of such an expedient may, to your mind, be repellent. If that is true, you should seek for some other great task of love into which you can put your heart interest with increasing devotion. Whether or not you are able to discover this new opportunity for self-investment—a self-investment adequate to the healing of your wound—will depend upon your capacity for comprehending the essential harmony and organic interrelation of your needs and desires, and the essential oneness of the power that motivates your every function, physical and spiritual.—LLOYD C. DOUGLAS

THE FATHER'S BUSINESS

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world

Co-operation with Christ

Man's greatest work can be done only through opening his mind willingly and with entire trust to the enabling power of the Christ. The News-Press (Glendale, Calif.) gives pertinent extracts from a sermon by the Rev. Clifford A. Cole on the miracles of Jesus, in which is made clear the perfect union between Jesus and the Father-Mind. We quote:

When we think of Jesus we at once think in terms of His miracles. . . .

He seemed to do them naturally, not to attract, not even to confirm His declared relationship to God, but to help men to know that God was near and His power available. Not only were they proof of His divinity, but they illustrated His Father's love and concern and activity.

It is clear that more than once He was at the point of doing a miracle that was somehow hindered, and this seeming failure was due to men.

What a miracle He must have had in mind as He wept over Jerusalem and declared that mighty works might have been done there, but 'ye would not.'

We believe that if Jerusalem had listened He held a secret that would have ended all its woes and strife and sin.

His power is not exhausted by His earthly record. If we will, He can do even in our lives what He might have done for them. . . .

Perhaps the greatest miracle that did not happen then, and that does not happen now, is in the failure of men to submit their wills to Him.

In this world of bewilderment, how we need to submit our soul to Him to be used for the glory of God!

THE PURPOSE OF UNITY

THE UNITY School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

"Think It Out for Yourself"

Do you wish to keep out of a rut, to attain success? James Reader Leavell, in the American Magazine, says to you: "Think it out for yourself." Scientists have proved that the average person uses only about one fifth of his brain power, and that the successful man exceeds the average by a very small percentage.

Here at Unity School we have an outlined course of study designed to quicken the student's power of thought, to awaken him to his spiritual possibilities, to show him how to attain success. Write for information about this systematic study course; direct your inquiry to the Correspondence School Department, 917 Tracy, Kansas City, Mo.

"Make Disciples of All the Nations"

Silent-70, Unity's missionary department, has received the following interesting report from Nugegoda, Ceylon. This letter was written by a Mohammedan to a missionary from whom he had received some Unity literature:

"Thank you for your kind letter and copies of Weekly Unity, *and so forth. It is indeed very nice of you to have sent me these. I shall go through them with interest, for this kind of literature has always appealed to me, and one of these days I shall subscribe for one or all of these magazines. It was the one word 'Unity' printed on the copy that you were reading the other day that helped me to know you personally, although I knew you before by name, and I hope the spirit of the word will further prove helpful in bringing us closer together."*

Are You a Member?

The Help-One-A-Month club was organized for the purpose of introducing the message of Truth into as many new homes as possible. Members of the club send one Unity subscription each month to some friend. This is the only requirement for membership. Let us enroll you in the club.

Choose Your Words With Care

"Business is good," says some one, and right away a bit of cheer takes root in the heart of the hearer, later bearing fruit in renewed hope and fresh effort.

"Business is poor," says another, and the hearer goes away a little more dejected, a little more convinced that his best efforts will result in failure.

Which should you prefer to be, a messenger of hope or a prophet of gloom? Choose your words with discrimination, for you can never tell what a far-reaching effect they will have both on your hearer and on yourself. Every word that you speak reacts on your consciousness either for good or for its opposite. The Unity Good Words club will drill you in the use of words that encourage, strengthen, and uplift. Write for details.

Announcing Our 1932 Training-School Classes

The fourth and last term of the Unity Training School for the season of 1931 closed October 16. More than five hundred students attended classes during this season. Definite work for 1932 is now being planned, announcements of which will be made later. Fill out the coupon below for the prospectus of next year's work.

. . . . . .

UNITY TRAINING SCHOOL,
917 Tracy, Kansas City, Mo.

Please send me Unity Training-School Prospectus for 1932.

Name .....

Address .....

City ..... State .....

Presented by Other Unity

When Adverse Thoughts Intrude

A simple, effective way to put to flight an adverse thought is to ignore it and give your attention to a desirable thought. No power on earth can make you cling to an adverse thought when you are interested in a positive one. If you seem to be making little headway in applying Truth to your problems because of a tendency toward adverse thinking, you will want to read "Thought Substitution," appearing this month in *Unity Daily Word.*

Carol Makes a Sacrifice, and Finds Joy

Carol had been invited to spend Thanksgiving in New York, the biggest treat that she could imagine! And here she was a prisoner in her own attic because the door had slammed shut and dropped both knobs to the floor. Unless somebody found her she would have to spend Thanksgiving Day in the cold, creepy attic. But somebody did find her, and Carol had the happiest day!—not in New York, but right at home with Daddy and Aunt Dorcas, for whom she had given up her trip to the city. There is a valuable lesson in this story as well as plenty of action and interest. The story, "One of These Least," by Estelle Urbahns, appears in November *Wee Wisdom.*

"Father, I Thank Thee"

"Why should I keep Thanksgiving? I have nothing to be thankful for." Perhaps you have heard some one speak these very words. And yet, every person, if he will search his heart, will find the cause and the impulse to keep Thanksgiving in a whole-hearted way.

Periodicals This Month

Every one will find something for which to say: "Father, I thank Thee." Read "The Universal Thanksgiving," an article, by Zelia M. Walters, appearing in *Weekly Unity* this month. The author says: "Thanksgiving is one of the natural instincts of the soul."

In Terms of Dollars and Cents

You have heard the expression, "Money Talks." In November *Youth* this expression becomes the title of an article by Zanyair Bates, in which the coins in a strong box hold a meeting and protest against their close confinement, which they regard as a tragedy. Each tells of his interesting experiences before his imprisonment, and their observations tend to show that money should always be kept in circulation.

You Can Achieve Success

If you question whether a person's attitude rather than any economic condition affects his ability to find work, read Lillian Grace Copp's article in *Christian Business,* entitled, "Success or Failure Depends upon Personal Attitude." Miss Copp says: "When a day opens with the outward appearance that it may be a bad day for your business, whatever that business may be, stop short and declare that it is going to be the best day that you have ever experienced. Let the conviction of success dominate you! Realize that you are actually in the presence of the Father, and that no outward condition can in any way interfere with what God prospers." The author cites an example of success achieved in spite of conditions, which proves the truth of her assertion.

DIRECTORY

(*For Your Convenience*)

ALABAMA

Birmingham—Unity Cen, 511 N 19th
Mobile—Unity Cen, 1315 Browne; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, Westward Ho Hotel

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity Tr Cen, 1669½ Chester
Berkeley—Unity Cen, 1822 Milvia
Fresno—E Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs. R S Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee; Unity Study Class, 1645½ N Winona [Queen
Inglewood—Unity Truth Ministry, 426 E
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 640 S New Hampshire; Home of Truth, 1975 W Wash; Bullocks; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Pomona—Meta Bk sh, 684 W 3d
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Cen, 2189 E St
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1182 Market; Paul Elder Co, 239 Post; The Emporium; Unity Book Sh, 115 O'Farrell
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
Santa Monica—Unity Cen, 528 Arizona; Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Van Nuys—Unity Cen, 14424 Friar
Whittier—Unity Soc, 410 S Greenleaf

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg; Unity Reading Rm, 750 Main
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 22 S Hollyw'd
Jacksonville—Unity Cen, Seneca Hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
Orlando—Anna Nicholson, 417 Lake
St Petersburg—Unity Church, 646 5th Ave S
Tampa—First Unity Soc, 222 W Lafayette
W Palm Beach—Soc of Prac Chris, 412 N Olive

GEORGIA

Atlanta—Open Door, Chamber of Commerce

IDAHO

Boise—Unity Cen, 517 N 10th

ILLINOIS

Chicago—Unity Fellowship, 25 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, 4307 S Mich
Peoria—Unity College, 1821 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, Mine Workers bldg

INDIANA

Indianapolis—Unity Cen, Kresge bldg; Truth Cen, 4455 Bdwy

IOWA

Cedar Rapids—Unity Cen, 728 4th Ave E
Davenport—Unity Cen, Whitaker bldg
Des Moines—Unity Cen, K P bldg
Sioux City—Unity Cen, Davidson bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Topeka—Unity Cen, Jayhawk Hotel
Wichita—Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen, 266 Lyndhurst pl
Louisville—Truth Cen, 1322 S 4th; Unity Truth Cen, Ft Nelson Hotel

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Mrs. Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 114½ W Kearsley
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Chr, 209 W Dutton
Muskegon—Unity Cen, Occidental Hotel
Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 2947 Park; Unity Soc, Plymouth bldg
St Paul—Unity Cen, Frontier bldg

MISSOURI

Joplin—Mrs Calvin, 511 Gray
Kansas City—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—Unity Cen, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Soc, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black
Helena—Meta Cen, Unitarian Church bldg

NEBRASKA

Lincoln—Unity Soc, 1548 O st
Omaha—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEVADA

Reno—Unity Cen, 312 N Virginia

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Haddonfield—Carrie Steinmetz, 311 Washington
Newark—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th
Patterson—Unity Truth Cen, 98 Broadway
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque—Unity Rdg Rm, 210 N 6th
Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi; Unity Cen, 50 Livingston
Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds
Jamaica, L. I.—Unity Soc, 90-21 153d
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Unity Class, 42 W 129th
Rochester—Unity Cen, Seneca Hotel
Schenectady—Unity Soc, 1029 University
Syracuse—Carter, 155 E Onondaga
Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Cen, Harris Arcade bldg
Cincinnati—Unity Cen, 26 E 6th; New Thought Temple, 1401 E McMillan
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Dayton Industries bldg
Hamilton—Unity Temple, 117 Rose
Marion—New Thought Studies, 454 Summit
Toledo—Unity Cen, 404 W Bancroft
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Bartlesville—Truth Cen, 209 Central Nat'l Bank
Muskogee—Unity Cen, 803 W Bdwy
Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg
Okmulgee—Mrs G F Wyvell, Okmulgee bldg
Tulsa—Unity Reading Rm, Commercial bldg; Mrs Wilson (col), 511 E Marshall

OREGON

Eugene—Unity Cen, Miner bldg
Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Coudersport—D M Andrews, 107 S Main
Erie—Unity Cen, Reed Hotel
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
Pittsburgh—Unity Cen, 435 Penn

TENNESSEE

Chattanooga—Unity Cen, James bldg
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Temple, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

UTAH

Salt Lake City—Unity Study Class, Cullen Hotel

WASHINGTON

Seattle—Seattle Cen, 1123 5th ave; Unity Soc, 421 Belmont N; Unity Soc, Henry bldg
Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy
Yakima—Church of Truth, 2d and B sts; Meta Cen, Miller bldg

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise
Milwaukee—Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, 99 King William
Brisbane—Unity Cen, Albert House
Melbourne—New Thought Cen, 271 Collins
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary—Unity Cen, 221a 8th ave W
Edmonton—Unity Cen, 10576 104th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 279 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 765 A Yonge
Vancouver—Unity Church of Truth, 641 Granville
Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Boscombe Hants—E Quinion, 20 Gordon rd
Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

GERMANY

Heilbronn am Neckar—H A Hahn, Frankfurterstrasse 8

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

"*Christmas comes but once a year,*" says Mother with a deep-fetched sigh of relief.

"I wish Christmas could come every day," declares Junior with a note of regret.

And so it goes! Just a difference in the point of view, that's all! If grown-ups could capture the children's point of view for once, what a jolly Christmas everybody would have! Perhaps Christmas would be more of a joy if it were not for the hurry and flurry connected with shopping for presents. Why not make this a really restful Christmas by ordering your gifts direct from Unity?

Speaking of viewpoints, we want to mention *The Unity Viewpoint,* a booklet, by Ernest C. Wilson, that tells new subscribers what Unity means, why affirmations are used, how to go into the silence, and a number of other things. This attractive booklet is not for sale, but will be sent FREE to all new subscribers to our periodicals (this does not include *Wee Wisdom* subscribers), so that they may gain at the very outset an understanding of Unity. Included with a year's subscription to a Unity periodical, it will double the value of your gift to a friend.

When you choose a Unity periodical for a friend you send him a gift that really gives, one that will bring him encouraging, stimulating words of Truth. Long after material gifts have been laid aside, words of Truth will remain in his heart to encourage and to bless him day by day. There are six Unity periodicals—*Unity, Weekly Unity, Unity Daily Word, Christian Business, Youth,* and *Wee Wisdom.* The price of each periodical for one year is $1.50.

"New hope and new courage, new light on your way,
May these be the gifts that enrich you today."

This Christmas message is taken from one of Unity's 1931 greeting cards, which come in box assortments, fifteen cards in a box. Artistic and colorful, each card carries a constructive, joyous message, one to fit each of your friends. Order your cards from Unity, and in the quiet of your own home decide which card will best suit your new neighbor across the way, or your former schoolmate in a distant city. Price of a box, $1.

Three new, standard Unity books for Christmas—each different in type—will help you to solve the problem of what to give. *Adventures in Prosperity,* by Ernest C. Wilson, deals with a subject of universal interest, and is especially appropriate at this time, as it is the answer to a great need. It is friendly and practical, and will delight your friends. *Lovingly in the Hands of the Father,* by Evelyn Whitell, will make a lasting impression on the heart of one who is just beginning the study of Truth. It is written in the form of stories, each chapter a separate, true experience, showing how some person solved a problem the Truth way. *All Things Made New,* by Frances W. Foulks, a book of meditations for practical use, will be appropriate for the friend who is earnestly seeking to discover new joys in the spiritual realm. These three books, in cloth binding, sell for $1 each.

There are ten other standard books, which need no comment, because they are well known to you. These include *Christian Healing* and *The Twelve Powers of Man,* by Charles Fillmore; *The Sunlit Way,* by Ernest C. Wilson; *What Are You?,* by Imelda Octavia Shanklin; *Creed of the Dauntless,* by F. B. Whitney; *Lessons in Truth* and *Miscellaneous Writings,* by H. Emilie Cady; *Remember,* by Lowell Fillmore; *Heal Thyself* and *Be Ye Prospered,* by Ruthanna Schenck. These books are always acceptable as Christmas gifts. Each brings an inspiring message, and implants in the heart of the reader a desire for a richer, fuller life. The price of each, cloth-bound, is $1.

For certain friends, of course, you will want to choose more expensive gifts. For these friends what could be nicer and more appropriate than our attractive, fabrikoid-

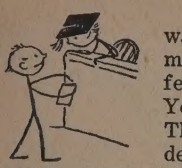
bound books? In this binding you can obtain *Lessons in Truth, Christian Healing, The Twelve Powers of Man, Creed of the Dauntless, Adventures in Prosperity, Lovingly in the Hands of the Father,* and *All Things Made New,* at $3 a copy; also *Miscellaneous Writings,* at $2, and the *Metaphysical Bible Dictionary,* at $10.

Yes, the *Metaphysical Bible Dictionary* has emerged from a possibility to a reality, and we are proud to offer this book to our many friends. As a Bible reference work it is invaluable, and it would make a priceless gift to a Bible student or a teacher of practical Christianity. It is in reality a cyclopedia of Biblical names, both of persons and places, with definitions covering their spiritual and metaphysical significance. This book contains more than seven hundred pages, measuring 7x10 inches. Printed in clear, easily read type, and finished in beautiful fabrikoid binding; price, $10.

In Santa's pack there should be books and books, because the average boy and girl delight in reading. Unity's books for children are character-building; they are entertaining and instructive. For the younger children there are *Little Susie Sleep Ears,* and *White Stockings and Other Tales,* at 75 cents each, also *Love's Roses,* at 25 cents. For the juniors there are *Aunt Joy's Nature Talks,* and *Wee Wisdom's Way,* at 75 cents, and *Treasure Box,* at 50 cents. Do not overlook *Wee Wisdom* magazine in making out your list of gifts for little folks. Some child would be happier for receiving this fascinating monthly magazine, which, through play, would guide his thoughts into the right channel, and set before him the highest ideals of life. *Wee Wisdom* is the only Truth magazine for children.

A gift need not be costly always to be appreciated. For the friends whom you wish to remember with less expensive gifts, Unity booklets will meet your needs. With reference to prices they are grouped as follows: listed at 50 cents, *When Ye Pray, Book of Silent Prayer, Caroline Napier, The Silence, Inner Vision,* and *As a Man Thinketh;* at 35 cents, *Beginning Again, Lessons for Young Students, Methods of Meditation, Through the Gate of Good, Morning and Evening Thoughts,* and *Out From the Heart;* at 25 cents, *Directions for Beginners, Finding the Christ,* and *Spiritual Law*

in Business; for only 10 cents, *Unity's Statement of Faith.* The titles of these booklets are self-explanatory, with the exception of *Caroline Napier,* which is a true story of a woman's triumph over all manner of adverse conditions. You are sure to have friends who would prize certain booklets from this collection.



Not long ago we read of a lawsuit that was brought against a firm because of a misleading advertisement—a book had been featured under the caption, "What the Young Girl Should Know Before Marriage." The judge decided the case in favor of the defendant, because the volume in question was a cookbook, obviously a real need to any girl with matrimonial plans. If you have a bride-to-be on your Christmas list, give her *The Science of Food and Cookery,* a book of practical vegetarian recipes, with suggestions for menus, and a store of information about foods and nutrition. Give it to her in advance so that she can be prepared to answer that three-times-a-day question, "What shall I cook?" This book, bound in attractive, durable green cloth, is priced at $2.50.

This year we have folders carrying a photogravure etching of the Christ head, with the wording, "Peace Be with You on This Day." These folders make attractive Christmas cards. In addition we have the Christ head pictures in other styles. Choose from this list of folders and pictures: hand-colored head, 12 x 16, $2; black-and-white head, 12 x 16, $1; framed miniature head, 2⅛ x 2⅞, $1; folder style, with envelope to match, 5 x 7, hand-colored head, 50 cents; black-and-white head, 35 cents; miniature folder, 2½ x 3¼, black-and-white, 15 cents; bookmark of white satin, with the Christ head in miniature, 50 cents.

Our great-grandmothers took pride in samplers, which in their girlhood they had wrought with patience and skill. Today we can adorn our walls with beautiful mottoes, at small cost, and with no effort at all. Unity's mottoes are artistically designed, and each bears a thought of beauty and inspiration. They make delightful gifts. We have three groups of mottoes, arranged with reference to price as follows: Group A contains *A Transcendent Treatment, Friendship, The Answer,* and *The Prayer of Faith,* priced

at $1.50 each, framed, or 75 cents each, unframed; Group B includes *Greetings,* and *Ten Commandments* (Truth Version), at $1.25 each, framed, or 50 cents each, unframed; in Group C there are *House Blessing,* and *Power of an Idea,* at 75 cents each, framed, and 25 cents each, unframed. We have an unframed *Good Words Club* motto at 25 cents.

The *Unity Sunday School Leaflet* is a desirable gift for the friend who is interested in Sunday school work. It presents a metaphysical interpretation of the International Bible lesson, a story based on the lesson, and other features. Price of the Leaflet for one year, $1.

We hope that the foregoing suggestions may help to simplify your Christmas shopping problems, and that you may arrive at the holiday season unhurried, and with such satisfaction in the choice of your gifts that you will be able to echo in a measure at least the children's enthusiasm in regard to Christmas.

One more suggestion—you will find the Prosperity Bank plan a help in connection with buying your Christmas gifts from Unity. If you will order a bank right now, you will have exactly time to complete the drill period and save the amount that you wish to spend in gifts. The drill period lasts seven weeks. Drop a coin in the bank each day, using faithfully the prayer thought that you will receive with the bank. Silent Unity will coöperate with you in the use of this prayer. At the end of seven weeks send in your savings, with directions as to how the amount shall be used. Mark your order, "Christmas Gift," so that we may announce your gift with a suitable card. Use the blank below.

. . . . . .

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

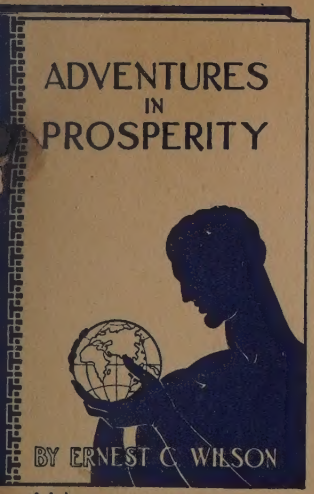
Please send me a Prosperity Bank, and request Silent Unity to coöperate with me in prayer for my success.

Name .....

Address .....

City ..... State .....

U—11-31



READY
DECEMBER
1ST

JUST IN TIME FOR *Christmas*

Unity's first book on prosperity in three years + + + A book of true experiences.

ail your order today to insure quick delivery!

Cloth Binding $1, Fabrikoid $3

THANKSGIVING

As in the spring we put with faith the seed
into the ground,
And left it there content to wait for Thee
to make it grow,
So now when that same seed has through our
faith and Thy good plan
Unfolded with the joy of growth,
And filled our open hands with bounty great,
Our hearts are thrilled with joy
That Thou our trust in Thee repay'st a
hundredfold.
Our joy is not so much in grain and fruit
As in the thought that Thou dost yield a
plenteous harvest
For our every seed of faith in Thee.
The riches of this year are but the proof of
countless years of bounty, joy,
and peace,
That in Thy kingdom now are stored
For every need that we may know.

—Lowell Fillmore